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TABLE OF CONTENTS.	PAGE
THE ROMAN NATIONALITY, by Prof. A. J. PATTERSON	177
PROF. DOUGLAS'S LI HUNGCHANG, by ST. JOHN HANKIN	179
RAYMOND'S RHYTHM AND HARMONY IN POETRY, by G. NEWCOMEN	180
WATTS'S LIFE OF CERVANTES, by the Rev. WENTWORTH WEBSTER	181
GILLOW'S DICTIONARY OF ENGLISH CATHOLICS, by E. PRACOCK	181
NEW NOVELS, by G. COTTERELL	182
CURRENT LITERATURE	183
NOTES AND NEWS	184
ORIGINAL VERSE: "A MARRIAGE SONG," by A. B. M.	184
OBITUARY: H. T. WHARTON, by J. S. C.	185
MAGAZINES AND REVIEWS	185
MESSES. CASSELL & CO.'S ANNOUNCEMENTS	185
MR. DAVID NUTT'S ANNOUNCEMENTS	186
SELECTED FOREIGN BOOKS	186
CORRESPONDENCE— New Notes on the Pictish Inscriptions, II., by E. W. B. Nicholson	186
GÄTKE'S HELIGOLAND, by the Rev. M. G. WATKINS	187
RECENT DISCOVERIES IN BABYLONIAN AND EGYPTIAN HISTORY, by Prof. SAYCE	188
SCIENCE NOTES	189
PHILOLOGY NOTES	190
THE MOUND-BUILDERS OF NORTHERN AMERICA	190
PICTURES AT SOUTH KENSINGTON	191
NOTES ON ART AND ARCHAEOLOGY	191
PROMENADE CONCERTS, by J. S. SHEDLOCK	191

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LITERATURE.

THE ROUMAN NATIONALITY.

As oldh nyelv és nemzet megalakulása ("The Formation of the Wallach Language and Nation"). By Dr. L. Réthy. Second Edition. (Pleitz: Nagy Becskerek.)

As oldhok története ("History of the Wallachs"). By the late Dr. Paul Hunfalvy. (Magyar Tud. Akademia: Budapest.)

THE almost simultaneous appearance of these two books shows that the interest taken in the Rouman question by the Hungarian public has got beyond pamphleteering; that not merely the misrepresentations relating to the present are to be refuted, but the whole fabric of fiction and myth on which the Roumans have hitherto founded their claim to be considered the rightful owners of Transylvania must be levelled to the ground. Hunfalvy repeatedly calls our attention to the levity with which Hungarian historians have accepted as good money the assertions of the Roumans and given them increased credit and wider circulation.

That Dr. Réthy's book on the Wallach nation and language should have attained to a second edition in little more than two years is a well-deserved reward for a good piece of work. But it is also a proof of the interest which is at last being taken by the Hungarian public in a subject which has hitherto attracted little attention, i.e., the history of their Rouman neighbours. This is, of course, owing, at any rate in great part, to the persistent agitation against the Hungarian government kept up among the population in Hungary by the "Rouman league" of Bucharest. Another proof of this tardy interest is afforded by the posthumous publication by the Hungarian Academy of Sciences of Paul Hunfalvy's unfinished *History of the Wallachs*. Yet before discussing the question in connexion with these two books, we would at the outset protest against the erroneous notion which some, from obvious motives, are attempting to propagate, that the criticism of the mythical history of the Roumans is either mainly or originally the work of Hungarians. On the contrary, the Germans, Thunmann (1774) and Sulzer (1781), were the first to throw doubt on the popular story, that the Wallachs or Roumans are the direct heirs and representatives of Trajan's colonists in Dacia; and the book of Robert Roessler, professor at the University of Vienna, is, perhaps, the most comprehensive and authoritative treatise on the subject.

Roessler's book, *Römische Studien*, appeared at Leipzig in 1871; and Hunfalvy in the following year made it known to the

Hungarian public by notices and articles in various Hungarian journals and periodicals. This involved him in controversy for the rest of his life, which was terminated suddenly by a fit of apoplexy on November 30, 1891. Nor were his controversies with Roumans alone. Pulling down the myth of Roumanian history involved in the process of demolition other myths dear to the patriotic heart of many a Magyar—such as the Hunnic origin of the Szekels, the authority of the Anonymous Notary of King Bela, and the like. Consequently, it was a common complaint in learned and would-be-learned circles in Hungary, that Hunfalvy "made" history, not in the sense in which Nelson and Pitt are said to have made history, but that in which Walter Scott might be said to have made the Waverley Novels. And, as the Roumans appealed from the prejudiced opinion of their next-door neighbour to the unbiassed mind of Europe at large, so Hunfalvy followed them even unto strange cities, writing on his chosen theme not only in German, but also in French, and publishing his *brochures* in France.

Hunfalvy's book is a posthumous publication, and consequently it is unfinished. The apoplectic stroke that put an end to his useful and strenuous life surprised him in the middle of his *History of the Wallachs*, just as he had completed his summary of Balcescu's work—a Rouman historian, who had been in like manner interrupted by death before he could finish his book on the career of the Voivode Michael the Brave. Thus Hunfalvy's book, like Balcescu's, breaks off abruptly with Michael's defeat at Miriszlo (1600). The unfinished state of the book makes itself felt repeatedly, as we are often promised explanations of various points which Hunfalvy did not live to give. This is the more to be regretted, as the later phases of Rouman history—the first beginnings of Rouman literature, originating through the stimulus communicated by German and Magyar Protestantism in Transylvania, the origin and development of the mythical history in the hands of Sinkay and his followers, and the like—are more interesting, and, if I may use the word, more piquant than anything in the book before us. But we must be thankful for what we have got.

Hunfalvy begins at the beginning with an account of the Balkan Peninsula—that is, the whole country lying south of the Save and the Lower Danube, before its conquest by the Romans, as given by the Greek writers, Herodotus, Thucydides, &c. Then he describes its gradual conquest by the Romans, culminating in the conquest by Trajan (107 A.D.) of Dacia, north of the Lower Danube. He proceeds to show, from the evidence of historians and inscriptions, the non-Italian character of the colonists settled in Dacia after Trajan's conquest. They were for the most part Asiatics, and largely of Semitic speech. He also points out that, in the large quantity of Dacian antiquities that have been collected and examined, there is not the slightest trace of Christianity. He then goes on to show the exposed position and disturbed state of the province until in 257 A.D. (150 years after

Trajan's conquest) the Emperor Aurelian very sensibly determined to abandon this outlying province and make the Danube again the boundary of the empire. The soldiery and the provincials were withdrawn from the northern to the southern bank of the river, where a new province was cut out of Moesia, which was named Dacia in memory of Trajan's abandoned conquest. For a thousand years there is no authentic mention of a Latin or Romance-speaking population north of the Danube.

Hunfalvy then continues the story of the Roman Empire, so as to bring out the Romanisation of the northern part of the peninsula. In the quarrel about Athanasius, the bishops of Moesia, as well as those of Illyricum, followed the lead of the Roman Patriarch; and the emperors had to treat them with consideration, as they were supported by a warlike Latin-speaking population. Another proof of the existence and importance of the Romanic population is afforded by the large number of Latin and Romanic names in Procopius' list of the fortresses that Justinian built or repaired. On the other hand, Priscus' account of the embassy to Attila, and other dealings of the Romans with barbarians in what had formerly been Pannonia and Dacia, show not a trace of a Latin—or Romance—speaking population north of the Danube.

To summarise the whole of Hunfalvy's two volumes would take up too much space. We will, therefore, content ourselves with calling attention to a point of capital importance, his account of the peasant insurrection in Transylvania in 1437. This is commonly described in histories of Hungary as an insurrection of the Roumans against Magyar tyranny, just then especially aggravated by the religious persecution conducted by the inquisitor James Marchiai, a Minorite friar. Such is the account given by the German writers, Engel and Fessler-Klein, and by the Hungarian writers, Szalay and Kővári; but Hunfalvy shows that this is a complete misrepresentation of the actual facts. The leaders of the insurrection were Magyar peasants, as were also the bulk of the insurgents. In their proclamations they avow themselves Catholics. As for the inquisitor James Marchiai, he had nothing to do with the followers of the Eastern Church: his mission was to seek out and separate, and, if possible, cure the scabby sheep of the Catholic fold, to wit, the Hussite heretics—people in whom the Roumans took no manner of interest. And the crowning piece of extortion, the last straw which broke the patience of the Hungarian peasant, and was the immediate cause of the insurrection, was a matter which did not affect the Roumans. The Roman Catholic Bishop of Transylvania became aware, through his connexion with the Court, that in two or three years the currency would be renewed, the new issue being of superior value to the old coins. He therefore took care not to collect his tithes during three years, and then, when the new currency was issued, came down upon the tithepayers for the arrears he had insidiously allowed to accumulate. But in Transylvania tithe was

paid by the holders of the land originally brought into cultivation, which was in the hands of the earlier inhabitants, Magyars and Germans, and, as they belonged to the Western or Latin Church, the land they cultivated was known as *terra Christianorum*. But the Roumans, who had come later into Transylvania as a pastoral, and in a certain sense nomad, people, fed their flocks and herds in the forests, in which they made clearings, and in the higher mountain pastures, which were not ploughed or sown, and therefore did not pay tithes. This kind of land came to be known as *terra schismaticorum*. The insurrection of 1437, and its cruel suppression by the victorious nobility, contributed largely to the transformation of Transylvania from a land almost wholly Magyar to one largely Rouman.

Dr. Réthy's book is much more compact than Hunfalvy's, and—from the controversial point of view—more effective. The position to be refuted is as follows: the colonists planted in Dacia after Trajan's conquest gave rise to a Romance or Neo-Latin language, which has ever since been spoken on Dacian soil, and has resulted in the Rouman now spoken in the kingdom of Roumania and the adjoining provinces.

This position Dr. Réthy refutes, by developing the evidence furnished by the most important and most reliable witness in the case: namely, the Rouman language itself. First, he shows that the Rouman language is spoken in three several places: (1) By a compact mass occupying the soil of ancient Dacia, in the present kingdom of Roumania, and the adjoining provinces—Transylvania, a part of the kingdom of Hungary, whose Rouman population overflows northward and westward into Hungary proper; Bukovina subject to Austria, and Bessarabia subject to Russia. (2) Rouman is also spoken by a sporadic population in Macedonia, Albania, and the valleys of the Pindus. (3) In a few villages in Istria, near Pola. These Istrian Roumans were two centuries ago more numerous than they are now, and extended into the island of Veglia; but they are being rapidly absorbed by the Slavonic population around them, not by the Italians in their neighbourhood.

Dr. Réthy shows that the difference between the Rouman spoken by these three groups is merely dialectal: that they belong to one and the same language, and must have originated in a common centre. This is a point of prime importance in the argument; and advocates of the mythical history, such as M. Xenopol, deny this common origin.

The examination of the Rouman language, which takes up the whole of the first chapter, leads to three other important conclusions: (1) that the Rouman language is to be explained by the Italian; (2) that the grammatical structure of the Rouman does not agree with that of the other Neo-Latin languages; (3) lastly, that of all the Neo-Latin languages the Rouman contains the smallest amount of material derived from the Latin.

In the second chapter our author asks the question, Did the Rouman language originate in Dacia? and answers it in the negative. First, there was no Romanism

in Dacia, for the colonists were not of Italian origin: they did not speak the *lingua rustica*, or, if they did, it was only as a foreign language, which they had artificially acquired. Now, it is contrary to all we know of similar cases to suppose that such an acquired language would have spread under the circumstances and Romanized the Dacian population. To bring that about, it would have been necessary for them to have been in contact with an Italian population speaking Latin as their mother tongue.

Beside this, if the Rouman language had arisen in Dacia in the second and third centuries, between the reign of Trajan and that of Aurelian, and had, after the latter date, remained in complete isolation from all other Latin and Romance-speaking peoples, it would show in its structure that it had started from the Latin of the third century, and would differ considerably more than it now does from the Western Romance languages. But the contrary to all this is the case. The points in which the Rouman and the Italian agree prove incontestably that the two languages originated in contact with one another and at the same point of time. In describing the circumstances of their contact, a certain vividness is imparted to Dr. Réthy's account by the fact that he has visited the countries in question—both the Italian cities along the coast of Dalmatia and the wild country around the Albanian lakes. The only part of the Balkan peninsula that had a Latin or Italian population was the eastern coast of the Adriatic, along which cities are dotted from Pola to Durazzo, speaking Latin in the days of the Early Empire, and Italian at the present day. The rugged character of the Illyrian mainland confined this Italian life to the coast; but in ancient days, as now, the Illyrian highlander maintained a certain connexion with the cities, bringing down on the backs of mules his little loads of firewood, charcoal, cheese, &c. To this intercourse between the citizen and the highlander the words of Italian origin found in the Albanian language, the modern representative of the ancient Illyrian, bear witness. These words have been taken into Albanian in different forms and through a long period of time, from the classical Latin of the Early Empire to the Venetian dialect of the last century. But a more frequent and intimate connexion, such as gave birth to the Rouman language, only arose when Christian zeal led the Italian missionary to undertake the conversion of the Illyrian shepherd. This appears not to have taken place before the fourth century, while the forms of the words show that the Rouman language—so far as its Latin elements are concerned—could not have come into existence before the sixth century, when the principal sound-changes which distinguish Italian from Latin were already carried out. Several peculiarities of Rouman grammar, in which it differs from Italian, are seen, by comparison with the Albanian, to be Illyrisms. They indicate the imperfect character of the Romanisation of the speakers. And while thus imperfectly Romanised, they were prematurely severed from the body of Romance-speaking peoples and subjected to quite different influences.

This was caused in the first place by the quarrel between Rome and Constantinople. The Pope excommunicated the Iconoclasts, and in return the Emperor took away the Illyrian bishoprics from the Roman Patriarchate and attached them to that of Constantinople. In the year 602 the Emperor Phocas made Greek the language of the state in place of Latin. Instead of Latin missionaries, the Illyrian shepherds had now to listen to Greek-speaking priests. The change is duly recorded in the Rouman language. The first stratum of words relating to Christianity in that language is of Latin origin, but is immediately followed by another layer of about the same importance of Greek origin.

But still greater change was at hand. During the first quarter of the seventh century the Slavonic peoples completed their occupation of the peninsula. Not only did they form the majority of the population: the social, political, and ecclesiastical organisation of the country was Slavonic too. Henceforward the imperfectly romanised Illyrian shepherd, as he wandered from one mountain pasture to another, moved in a Slavonic world, breathed in a Slavonic atmosphere, served Slavonic masters, was subject to Slavonic laws. South of a certain line, it is true, Greek maintained its ascendancy, and there the Rouman listened to the Mass in Greek; if he learned to write—a very rare occurrence—he wrote with Greek letters. But in the greater part of the area over which the Rouman moved Slavism reigned alone. He heard the offices of the Church in the so-called Church Slavonic; and the only letters he knew of were the Cyrillican. The Rouman language was never written; it had no literature; it had no recognised position in either Church or State. It was merely a means of communication between poor illiterate people: shepherds, fishermen, ferrymen, mercenary soldiers, bandits, &c. But it lived and gained adherents. Indeed, there seems to have been a peculiar fascination in this strange language. Rouman and Bulgar, Rouman and Serb, lived together in the closest intimacy, and learned from one another. The Rouman learned from his Slavonic friend the words which expressed ideas wanting in his more imperfect language; but the Slavonic friend met the Rouman more than halfway: he gave up his own language and adopted the Rouman *en bloc*, thus increasing the inextricable confusion in which one language was involved in the other. As the Rouman language annexed Slavonic words, so the Rouman nationality annexed Slavonic men.

As this state of things endured for centuries, it is not to be wondered at that the original Latin core forms only one-fifth of the Rouman vocabulary, while the Slavonic elements subsequently accreted constitute three-fifths. The Slavonic words in the Rouman language relating to the Christian religion are more numerous than those of Latin and of Greek origin added together. And yet so open to impressions from without was the Rouman tongue, that when after the thirteenth century it came in contact with the Hungarian, it found occasion to borrow from it theological terms,

and the clause in the Rouman Lord's Prayer, "deliver us from evil," contains two words of Magyar origin. Desperate attempts have been made by patriotic philologists to prove a Latin origin for *mentuitor*, Saviour, but there can be no reasonable doubt that it is a Hungarian word.

We have spoken of these Romanised Illyrian shepherds as "Roumans." This we have done for the sake of clearness and brevity. Such, too, was the name they called themselves, doubtless meaning thereby that they were subjects of the Roman Empire. But their neighbours, whether Greek or Slavonic, called them *Vlach* (plural *Vlasi*) *Βλάχος*. The obvious connexion of this word and the word *Welsch*, which the Teutonic conquerors used to designate the provincials of the Roman Empire, has led to the supposition that the word *Vlach* is also of Teutonic origin, and that the Slavonic peoples learned it from the Goths, their predecessors in the invasion of the Balkan peninsula. The Hungarian words *olash* and *elsh* correspond to *Welsch* and *Wallach*, the former designating the Italian, and the latter the Rouman. Whatever the origin of the word *Vlach*, Dr. Réthy shows that it has had a very curious history. The Romanised Illyrians being generally (perhaps at first universally) herdsmen, the Bulgarians and Serbs got to use the word *vlach* as meaning "herdsman," without regard to the speech or race of the herdsmen in question, and a Byzantine writer expressly tells us that such was the meaning of the word *Βλάχος*. Indeed, at the present day the Albanian gives the name of *choban*, the Turkish word for "herdsman," to the Rouman banker sitting in his counting-house in Moschopolis. In the mouths of the South Slavs belonging to the Latin Church, the word *vlach* acquired the meaning of an "adherent of the Orthodox Eastern Church." And when Islam appeared upon the scene, and succeeded in establishing itself as a religion professed by South Slavonic people, the Bosniac Mohammedan gave the name of *Vlach* to his fellow-countrymen who remained Christian. And Dr. Réthy quotes from a Mohammedan poet, celebrating the battle of Mohacs, in which Lewis II., King of Hungary, and his army are spoken of as "Wallachs."

We have no space left to discuss the latter part of Dr. Réthy's book, in which he attempts, with the help of heraldry, to throw some new light on the obscurest chapter of European history—the formation of the Principalities of Wallachia and Moldavia—and the part played therein by the Mohammedan Cumans. In conclusion, we can only express our regret that, owing to the language in which it appears, the book will find so few readers in Western Europe. It ought to be translated into German.

ARTHUR J. PATTERSON.

Li Hungchang. By Prof. Douglas. (Bliss, Sands & Foster.)

PROF. DOUGLAS has a singularly interesting subject, and his book appears at a peculiarly opportune moment. Not only has the attention of Western nations been fixed upon China for the past year, during which she

has been at war with Japan; but still more recently the attacks upon missionaries will probably have kindled in many people, not ordinarily much interested in the Far East, a desire to know something of the great Viceroy who conducted the inquiry into the Tientsin Massacre of 1870.

Prof. Douglas's treatment of his theme is sympathetic, but at the same time not exaggerated in its enthusiasm. It must always be difficult for a European to take an absolutely impartial view of an Asiatic, most of all of a Chinaman. The mental attitude with which we approach a race so different from our own is apt to be either uncompromising or contemptuous. Either we accept the acts which fall below our standard too lightly, as only to be expected from an Oriental; or we go to the other extreme, and rigidly condemn even the minor deviations from our own rules of conduct. Either attitude would be fatal in the biography of a Chinese statesman, and Prof. Douglas has successfully steered between them. The result is a book which, if not ideally perfect as a biography, is yet full of interesting and suggestive matter. The mystery which is always supposed to enwrap the life of an Oriental has been more or less overcome by the use of that strange publication the *Peking Gazette* and a few other Government papers; and the result is a fairly complete portrait of Li, at least as revealed by his public acts.

Of his private life and opinions, of course, little can be said; for little is known. Whether he is really at heart an enlightened statesman, anxious that China should advance along the path of modern progress, but forced from motives of prudence to keep such aspirations carefully in the background, and outwardly at least to accept the topsy-turvy ideas and beliefs of his countrymen; or whether he is merely the typical Chinaman, tenacious of ancient superstitions and averse to all change, but compelled by policy to advocate the very changes which in his heart he detests—it is almost impossible to say. Prof. Douglas appears to lean to the latter view; and, indeed, it would be too much to expect a man educated in Chinese notions to have undergone complete conversion to Western ideas. The most one can hope is that he should realise regretfully that the day of the old conservatism for his country is over, and that, though a policy of obstruction may delay for a few generations the advance of Western civilisation, the wiser plan will be to make voluntary concessions from time to time to the "foreign devils," whose encroachments it is impossible wholly to resist.

This view of Li's character is supported, not merely by his attitude during the war with France in 1884, and the negotiations with Sir Thomas Wade in 1876, but more recently in the Japanese war itself. At the same time it may fairly be admitted that his dealings with Foreign Powers during more than thirty years of public life appear to have been not without their effect upon his feeling towards Europe. Being a man of great mental powers, and a keen appreciation of the strength of the forces opposed to him, he has naturally come to

realise more and more the helplessness of China, at least in her present state, to struggle successfully against the whole force of European prejudices. He has seen that on certain points China must yield to those prejudices, if she is not to forfeit altogether her position as a great empire. He has yielded, therefore, and has stood forth on the whole as the champion of modern progress and enlightenment among his countrymen; but he has done it with a sigh. It will be interesting to see what effect the result of the war with Japan will have in still further modifying his opinions as to the position of China in Asia and her ability to hold her own on the old lines. So astute a man will probably have learned something, at least, from that experience. That China, under her present system of government by competitive examination, qualified by bribery and speculation, is hardly likely to make an effective stand against a civilised power needs no demonstration, and Li Hungchang is credited with having seen the defects of the present system for some time past. But, for the present, there seems little chance of his being able to persuade his countrymen to change radically a system which has prevailed among them for centuries, even if he had the ambition to attempt so sweeping a reform. If this is so, it will probably be safest for him to lay to heart General Gordon's carefully thought-out scheme of defence for China; and leaving the acquisition of torpedoes which fail to explode, and men-of-war which do not fight, to other nations, content himself with a less ambitious armament. Until the Chinese as a nation show a capacity for modern scientific warfare and for European discipline, it is useless to put into their hands weapons of precision. It is not merely a change in the methods of governing the empire and recruiting its services that is required, but a far-reaching change in the ideas and tastes of the people themselves. Until this comes, a policy of conciliation and peace is the only policy for China.

And yet one cannot help sympathising with the Chinaman's detestation of a progressive policy and the changes it implies. China has for years boasted a unique civilisation. It had its faults no doubt, but it had virtues which outweighed those faults. For centuries Europe was barbarous in comparison with her, and during the succeeding centuries Europe has developed in a different direction. The two civilisations will never coalesce—they have no point of contact; one must drive out the other. For ages China, by a strict policy of seclusion, kept the foreigner from her doors, and so maintained her own civilisation intact. But fate has been too strong for her, and the "foreign devils" have established a footing in her ports. From that day she has had not a moment's peace. The missionary has attempted her conversion, has been periodically massacred, and has been a continual source of trouble and an excuse for foreign encroachment. The trader has thrust his goods upon her market, has been massacred from time to time, and in his turn afforded excuse for foreign encroachment. And so it has been with every new

invader of the Middle Kingdom. China has suffered fresh calamities with every fresh concession to the foreigner, and has gained nothing in return. It is a question whether it would not have been better for her, after all, if she could have maintained the old rigid attitude and, standing aside from the path of progress and Maxim guns, kept her ancient ways unchanged. Europe declined to permit this, and China has been compelled to bow to the decision; but she does not conceal that she has bowed unwillingly. But now, at last, the time for this rigid attitude has passed. The old tradition has been broken through, and there is nothing for it but to accept, as Li Hungchang has done, the necessity which it was impossible to escape, and to conciliate the foe whom it was no longer possible to resist. In his perception of this lies Li Hungchang's merit as a statesman; and that he has induced his Imperial master to accept his view of the situation is his greatest achievement. His torpedo schools and repeating rifles are perhaps unlikely to avail his country much in the day of necessity; but his late-learned policy of conciliation has done much for China in the difficult times of the last five-and-twenty years, and justifies us in calling him a statesman of considerable ability.

ST. JOHN E. C. HANKIN.

Rhythm and Harmony in Poetry and Music.
By Prof. George Lansing Raymond.
(G. P. Putnam's Sons.)

PROF. RAYMOND, in the preface to the volume before us, says decidedly sharp things about some unfortunate reviewer, in an American newspaper, who could not appreciate a work of which the present one is a continuation. The luckless scribe, while admitting the book to be "full of learning and suggestive" (*sic*), was weak enough to confess that he had felt "lost in its infinite wrinkles," a phrase which someone well versed in "Americanisms" may possibly be able to explain. That the feeling of hopeless abandonment suggested by the phrase might well be produced by an attempt to grasp in a hurry the true drift of such a work, in the case of a mind unschooled in the niceties of philosophic thought, is easily imagined; and, with reference to the American critic, the present reviewer is led to reflect, like the self-satisfied person in a certain ancient rhyme:

"This man's but a picture of what I might be!
But thanks to my friends for their care in my
breeding,
Who taught me betimes to love virtue and
reading!"

But, to speak seriously, is not this modern habit of authors—the habit of quarrelling with their critics—to say the least of it, "bad form"? Should not writers, especially those who deal with abstruse subjects, be content, except in the case of actual misrepresentation, to take the reviews as they come—good notices with bad? Certainly Prof. Raymond, if he so acted, would have nothing to complain about; for there is a page of the most flattering comments from the American Press facing the title-page of *Rhythm and Harmony*.

But, passing over the preface, I have little but praise for the book, which one appreciates more and more as one becomes accustomed to a somewhat involved and diffuse style. Prof. Raymond is not foolish enough to imagine that an analysis of the elements which unite in making up the beauty of a poem by Swinburne or an oratorio by Handel will enable any well-instructed person to produce like effects; but he believes the knowledge thus gained to be useful in two ways:

1. Philosophically:

"The causes underlying the effects of art are in themselves as interesting as any underlying the effects of nature—like the rising and falling of the tides, the coming and going of storms, the sprouting of the leaves in spring, and their falling in autumn."

2. Practically:

To instruct the poet in the technique of his art, and also "to enable critics, and with them people in general, to see what is excellent in art." We are pointed out, in this connexion, two obstacles in the way of one who tries to treat art philosophically:

"One is that few of our philosophers have had sufficient aesthetic training to be interested in that which concerns art; and the other is that few of our artists—including our art-critics, though there are noteworthy exceptions—have had sufficient philosophical training to be interested in that which concerns philosophy."

The first subject for consideration is the "Correspondences between Elements of Form in the Arts of Sound and of Sight," the first fact suggested being that

"poetry and music are composed of elements of sound appealing to the ear in the order of time, while painting, sculpture, and architecture are composed of elements of sight, appealing to the eye in the order of space."

"In order to be understood and used by a man who cannot conceive of time or space except as it is divided into parts, that which is heard must be interrupted by periods of silence, and that which is seen must be separated from other things by outlines."

"Force," in relation to objects of sound, is analogous to "light and shade," in relation to objects of sight, while "quality and pitch are terms almost as much used in painting as in music." "Duration limited by pauses in connexion with force, as applied to the accents of syllables or notes, gives rise to rhythm."

In an exhaustive and interesting chapter upon "Rhythm in Nature, Mind, and Speech," the author goes deep into the nature of things, somewhat after the manner of a German philosopher, so that it is suggested to the mind that the externalised throb from the heart of the poet is a part of those great waves of force of which we know at the same time so much and so little:

"Art did not originate rhythm nor the satisfaction derivable from it. Long before the time of the first artists, men had had practical experience of its pleasures. Long before the age of poetry, or music, or dancing, or even of fences or schoolboys, the primitive man had sat upon a log and kicked with his heels, producing a rhythm as perfect, in its way, as that of his posterity of the present, who in Africa take delight in stamping their feet and clapping their hands, and in

America in playing upon drums and tambourines, in order to keep time to the dancers and to the movements of dancers, and the tunes of singers."

"There is rhythm in the manifestations of all the life about us, in the flapping of the wings of the bird, in the changing phases of its song, even in the minutest thrills that make up its melody, and in the throbbings of its throat to utter them; in the rising and falling of the sounds of the wind too, and in the swaying to and fro to produce these; as well as in the flow and ebb of the surf on the seashore, and in the jarring of the thunder, and the zigzag course of the lightning. In fact, rhythm seems to be almost as intimately associated with everything that a man can see or hear as is the beating of his own heart with his own life. Even the stars, like the rockets that we send toward them, speed onward in paths that return upon themselves; and the phrase, music of the spheres, is as logical as well as a poetical result of an endeavour to classify the grandest of all movements in accordance with a method which is conceived to be universal."

Some elaborate experiments are cited in support of this theory; but, after all, they merely illustrate a well-known fact, namely, that the mind will, of necessity, divide into groups of two, three, or more, a succession of regular beats of sound: such as the trot or gallop of a horse, or the piston strokes of a steam-engine—will, in fact, form them into a regular rhythm. Mark Twain has given an amusing illustration of this fact in his "Punch, brothers, punch!"

The chapter entitled "Art Methods as Developing Variety in Measure and Line," as well as that which treats of "stanzas and typical verse-form," goes over ground where many feet have trod before. The fact that quantity as well as accent is a factor in English verse has been noticed by all writers on the art of versification, ever since Coleridge emphasised the fact in "Christabel." Prof. Raymond gives many examples of measures in which long quantities are represented by two or more short quantities. In Tennyson's stanza:

"Break, break, break,
On thy cold gray stones, oh sea.
And, oh, that my tongue could utter
The thoughts that arise in me."

Here

"the one syllable 'break,' for instance, must be read in the same time as 'On thy cold'; and the three syllables 'Break, break, break,' in the same time as the seven syllables in the line following."

A new nomenclature is suggested for English measures, which, with all due respect to the inventor, will not be likely to supersede the time-honoured names derived from the classics. It is described as follows:

"Initial or initial double measure is accented on the first syllable, and corresponds, if composed of one long syllable followed by one short, to the Greek trochee or choree; if of two long, to the Greek spondee. Initial triple measure, if composed of one long followed by two short syllables, is the same as the Greek dactyl."

and so on to terminal quadruple, double terminal, or di-terminal measure.

Now, apart from the sympathy which attaches to familiar expressions, what learner would prefer committing to memory this new nomenclature, set forth in three

good-sized pages, to a study of Coleridge's "Lesson for a Boy"?

"Trochee trips from long to short;
From long to long in solemn sort
Slow spondee stalks: strong foot! yet ill able
Ever to come up with dactyl triyllable.
Iambics march from short to long;
With a leap and a bound the swift Anapaests
throng;
One syllable long, with one short at each side,
Amphibrachys hastes with a stately stride;
First and last being long, middle short
Amphimacer
Strikes his thundering hoofs like a proud high-
bred-racer."

Nomenclature is, however, a mere trifle compared with the thorough knowledge of a subject; and the reader must be, indeed, a person either of supernatural stupidity or of marvellous erudition who does not discover much information in Prof. Raymond's exhaustive and instructive treatise.

In comparing quality and pitch in poetry and music, the manner in which "the elements causing poetic harmony differ from those causing musical harmony" is described in the following words:

"The elements causing poetic harmony differ from those causing musical harmony in this, that while any possible tones can be used in verse, only certain selected tones can be used in music—i.e., in the art of music as we now know it. Science has ascertained that all tones whatsoever result from vibrations. Authorities differ, but, according to Helmholtz, thirty-two of these vibrations in a second are necessary in order to render audible the lowest possible musical tone, and 3960 to render audible the highest. Between these two extremes it is conceivable that there should be 3928 degrees of pitch. Of these degrees music uses only about eighty-four—twelve degrees, including whole and half notes, being employed in each of about seven octaves. As for the speaking voice, its range extends neither so low nor so high as that of instrumental music; nevertheless, it can use a very much larger number of notes. Suppose that we limit its range to two octaves, and take for the lowest note the bass C of the male voice, representing 132 vibrations a second, and for the highest note the C two octaves above this, representing 528 vibrations a second, this leaves, between the two notes, 396 distinct degrees of pitch, and the reading voice is at liberty to use all these. But the singing voice within the same range can use only twenty-four of them."

The work under review is one of a series on what may be called "Comparative Aesthetics"; and, such being the case, it was necessary for the author to refer frequently to a preceding volume. The references are invariably made in the text, instead of in foot-notes, which would be much more convenient for the reader. The same clumsy and inartistic method has been adopted, even where the reference is to a page of the book itself. For example, on p. 15, "those who have read the former volumes of this series are now asked to recall what was said in 'The Genesis of Art-Form,' and is represented in the chart on p. 3." Such interruptions, which are constantly recurring, are extremely irritating.

The exigencies of space prevent me from giving as full an analysis of this work as I should wish, and I shall conclude by recommending it to all lovers of poetry and music. From page to page it is full of suggestion; the quotations taken from the works of poets

and musicians show an amount of research which is almost alarming. The author is evidently a writer whose ideas and whose pen flow rapidly; and the faults of literary style and of arrangement, which one meets with here and there, are such as can be easily remedied by a careful revision in future editions.

GEORGE NEWCOMEN.

Miguel de Cervantes: His Life and Works.
By Henry Edward Watts. A New Edition, revised and enlarged, with a complete Bibliography and Index. (A. & C. Black.)

THIS is the third Life of Cervantes which Mr. Watts has published. The first formed vol. i. of the translation of *Don Quixote*, printed in 1888; the second appeared in 1891 in Walter Scott's series of "Great Writers"; the third we have now before us.

As in the translation of *Don Quixote*, we must remark that in some respects the present work is hardly up to date. Not a word is said of Mr. Fitzmaurice-Kelly's *Life of Cervantes* (1892), with its tentative but copious bibliography. In the present Life Mr. Watts intensifies most of the points which his critics marked as doubtful in his previous publications. It is perfectly true that the appearance of *Don Quixote* stopped the production of the Romances of Chivalry for the higher and literary classes; but it did not check the reprinting of them in epitome and abridgment as books for the unlearned, both in France and Spain. This may be seen in M. Ch. Nisard's *Histoire des Livres Populaires* (Paris, 1854). They still supplied the matter and formed the staple of the plays performed at country fairs and festivals, until far into the present century. They lived on, and, what is more, were fervently believed among the peasantry in the remoter parts. In spite of adverse criticism, Mr. Watts still clings to his theory of Lope de Vega being the true author or instigator of Avellaneda's spurious Second Part. He decries Lope in every way. He exalts Cervantes' "Numancia" above all the dramas of Lope. Yet more than one dramatic critic of repute, both in England and Germany, hold Lope de Vega, as a playwright, superior even to Calderon. It is surely going beyond legitimate eulogy to say that a scene in the "Numancia,"

"for the sublime of horror, for grandeur of tragic effect, and sustained power of invention [is] superior to anything imagined by Marlowe or Shakspeare" (p. 106).

Or,

"Wielding the noble Castilian like a master so that it seems possessed of a new character and a larger faculty in his hands, Cervantes has invested it with a nobility of tone, a purity and grace, such as the tongue has never reached before or has known since" (p. 240).

Cervantes is indeed one of the great classic writers of Spanish; but for beauty of style and expression there are passages of Juan de Valdes and of Luis de Granada, to name no others, which reach a height of sustained grandeur to which Cervantes never attained.

But, after all, it is of the bibliography only that we have real reason to complain. This, indeed, is quite sufficient for the needs of the ordinary reader; but Mr. Watts has on the title-page "with a complete bibliography." Now compare this "complete bibliography" either with the "tentative bibliography" of Mr. Fitzmaurice-Kelly, or with the bibliography of Mr. J. P. Anderson appended to Mr. Watts's Second Life, and what is the result? Let us take one article, the "Novelas ejemplares": Mr. Watts notices some twelve editions in all, original and translated; Mr. Anderson tells us of thirty-four in Spanish, and ten in English; Mr. Fitzmaurice-Kelly gives sixty-four in Spanish, with over fifty translations. It is true that Mr. Watts in the Preface to the Appendix says that he gives only "every edition of Cervantes which has distinction of its kind"; but if these are his limits, why does he promise "a complete bibliography" on the title-page? We have no room to notice the somewhat numerous discrepancies of these lists.

There are a few misprints and slips. Page ix., 1563-4, is evidently a clerical error for 1863-4. Page 58, note 1, the reference should be to Appendix B, not to C. There is an omission of *my* in the transcript of the facsimile of p. 255. We cannot help asking ourselves what is "the ancient Gothic humour" alluded to in the quotation, p. 230?

WENTWORTH WEBSTER.

A Literary and Biographical History; or, Bibliographical Dictionary of English Catholics from the Breach with Rome in 1534 to the Present Time. By Joseph Gillow. Vol IV. (Burns & Oates.)

WE are glad to welcome another volume of these useful collections. Its long delay has been unfortunate for those who had hoped to have it on their shelves for reference many months—may we not say years?—ago; but, as in most of the other misfortunes of life, there are compensations to be allowed for. The volume, as we now have it, contains some important memoirs which would have been wanting had it been published at the time when we hoped to receive it.

The Lives included in the present volume extend from Kemeys to Metham, and we are told that one more volume will complete the series. This is bad news. We trust that Mr. Gillow will be induced to change his plans. He is only about half way through the alphabet. It will be a sad mistake if the latter portion be unduly condensed, either by the omission of the less celebrated names, or by the more important ones being curtailed.

Mr. Gillow, as a biographer, has certain obvious defects; but, on the whole, he has hitherto done his work exceedingly well, and this last volume is, we think, even more meritorious than its predecessors. There is no one else, so far as we know, who has accumulated such a large store of facts relating to English Catholics, clerics and laymen, who have flourished during the last three hundred and sixty years, or the places connected with their

memories. We shall suffer from a sense of injury if he deprives us of the knowledge which he has garnered with so much labour. There are many things, judging from his previous volumes, which he can tell us that we should look for in vain elsewhere. Take, for example, the writings of Bishop Milner. *The History of Winchester*, the *Letters to a Prebendary*, and the *End of Religious Controversy* are well known books, but that learned prelate wrote much else that has been forgotten. His treatise, for example, on the *Eccelesiastical Architecture of England during the Middle Ages*, which was published in 1811, though now long superseded, was a distinct advance on all that had appeared before.

The biographical notices in this volume are of various degrees of interest. Those relating to Anne Line, Dr. Lingard the historian, William Lockhart, and Frederick Lucas are of especial value; but the short memoranda concerning those obscure worthies, who are now forgotten by all except a few historical inquirers, are perhaps equally important. Of the greater men whose names occur in biographical dictionaries information is easily procured; but of these lesser lights nothing whatever would have been known, had it not been for the researches of Mr. Gillow and the very few others like him who have devoted themselves to Catholic biography. We did not know, until Mr. Gillow informed us, that Thomas Lodge, the poet, was a Catholic. He seems to have become so about 1596, though the date is by no means certain. The memoir of William Maskell is especially noteworthy and fair. The list of his writings has been very carefully compiled. It is much more full and accurate than any we have seen before, but we think that some of his minor pamphlets have escaped Mr. Gillow's researches. On the other hand, we cannot but think we might reasonably have expected the memoir of Philip Massinger to be fuller.

When, we wonder, did the practice of chaining books in public libraries come to an end in this country? In the middle of the seventeenth century, Richard Martincroft, who is described as a mathematician, born in Scotland, was engaged in chaining the books in the Chetham Library, Manchester. We do not remember a later instance of this cumbrous device being resorted to.

EDWARD PEACOCK.

* In Macray's *Annals of the Bodleian Library* (2nd ed., p. 121, note), we read:

"As late as the year 1751 notices occur in the Librarian's account-books of the procuring additional chains for the Library. But the removal of them appears to have commenced as shortly afterwards as 1757, and in 1761 there was a payment for unchaining 1448 books at one half-penny each. In 1769, some long chains were sold at twopenies each, and short ones at three-half-pence, and then on mass 19 cwt. of 'old iron' at fourteen shillings per cwt. Several of the chains are still preserved loose, as relics."

In Baigent and Millard's *History of Basingstoke* we find the following entry (p. 529):

"1723, June 23rd: 'Paid John Curtis for work and chains in the library, 28s. 4d.'"

ED. ACADEMY.

NEW NOVELS.

The Story of Bessie Costrell. By Mrs. Humphry Ward. (Smith, Elder & Co.)

My Lady Nobody. By Maarten Maartens' (Bentley.)

To-Day and To-Morrow. By Eleanor Holmes. In 3 vols. (Hurst & Blackett.)

Kathleen Clare: Her Book, 1637-1641. Edited by Dora Greenwell McChesney. (Blackwoods.)

The Idyll of the Star-Flower. By the Hon. Coralie Glynn. (David Nutt.)

A Plant of Lemon Verbena. By Alicia A. Leith. (Gibbings.)

Cause and Effect. By Ellinor Meirion. Pseudonym Library. (Fisher Unwin.)

Woman Regained. By George Barlow. (Roxburghe Press.)

In point of grim sombreness Mrs. Humphry Ward has surpassed herself in *Bessie Costrell*. It is a study, so to say, in secondary passions—the passions of miserliness, of drink, of hard self-righteousness, which all rank after the first great passions of love and hate. The poor, in certain aspects, Mrs. Ward has made her own. Novelists will hardly dare any longer to present them objectively, as a kind of chorus, howling or adoring as the needs of the story require, after her subjective and analytic handling of them. Yet were it not that Mrs. Ward has put some of her best and most telling work into this book, one would doubt whether the writing of it had been worth while. In its bald outlines, it is a story of commonplace temptation, of sin and suicide. But it hangs perfectly together, and has remarkable dramatic fitness. It shows Mrs. Ward's manner in a degree of perfection, and one sees from it how much her sense of proportion has been trained since *Robert Elsmere* was written. In the difficult task of conveying emotion by the description of small involuntary actions she is now almost without a rival. There is still, however, a certain laboriousness in her method, which finds expression in the heavy way in which her characters sometimes perform their parts. The labour with which two men carry the box of money that could easily, and far more secretly, have been conveyed by one is typical of this fault. The story reads like a sketch for *Marcella*, kept out of that book to serve its present purpose. Whether this guess at its origin be true or not, it serves its purpose admirably, and will sustain and probably increase Mrs. Ward's reputation.

My Lady Nobody is a more self-contained story than *The Greater Glory*, though Maarten Maartens' stage is still crowded with figures all of the same degree of semi-importance. Uncles, aunts, mothers, fathers, abound; and all of them, with the hero and heroine, are touched-in with that sombre grey of his which everybody has grown to like. They are never uninteresting, never actually sordid, never anything but cleverly hit off, and as certainly they are never exhilarating. Maarten Maartens' books make you look closely at life and review it, but they do not inspire you with the enthusiasm of life, or brace you up to face it. His method is

rather to give a picture of a section of society composed of individuals, than to portray the individuals composing a section of society. He records the mental workings of his personages only indirectly, in recording their actions. You never follow one of his characters through the subtle processes of thought and emotion that lead to his choosing a new line of action. You only perceive, as in life, that he has changed his mind. As for the plot of the present book, "my lady Nobody" is the nut-brown daughter of the village pastor, and she is suddenly wooed and married by the Jonker Otto, son of the Baron of the neighbourhood. His family, the Van Helmonts, are in straits, and Ursula is not well received by them as a substitute for the heiress they had contemplated. The chief interest of the book is the holding together and buoying up of the Van Helmont estate, the Horst. Everything turns on that, though there are other and quite needless complications. Maarten Maartens is perhaps at his best when he draws the old Baron and the delicate porcelain figure of the Baroness, whose one passion is the Horst, and only and always the Horst. The mingled pride and simplicity of the aristocrat, his reserve, his weakness, his strength—in drawing these things Maarten Maartens touches his almost highest point.

As in Miss Eleanor Holmes's other book, *The Price of a Pearl*, so in *To-Day and To-Morrow*, the interest is too much subdivided. At first there are too many stories going on, and too many separate calls on the reader's sympathy, for one interest to be paramount. But later, the main story concentrates itself, subordinate people retire to the background, and two central figures stand out clear and distinct. A talent for genuine story-telling, pure and simple, cannot be denied to Miss Holmes. To this she adds not a little skill in the portrayal of character. Her people are perfectly natural, and the fate in their lives legitimately comes about as the result of conduct. There is nothing in the book of that falsely Bowdlerised life, that shutting of the eyes to human frailty, which spoils the chances of so many a good woman's best efforts. Miss Holmes recognises inevitable conditions and unhesitatingly draws them, neither rejoicing in their nastiness nor prudishly ignoring it, but just accepting it in its place in the universal scheme.

In that sweet and unsophisticated spirit which we have agreed to consider the spirit of bygone days—though life was probably as sordid and complicated then as it is now—Mrs. McChesney tells the story of Kathleen Clare, a little kinswoman of Strafford. Kathleen is a warm-hearted little maiden, and day by day she records in her journal what befalls her at Dublin Castle, where she is staying with Strafford's family. There is a love story, with the inevitable cross purposes that make so many love stories sadder than they need be; but this is a minor interest. Everything is overshadowed by the tremendous issues between King and Parliament, and by the absorbing interest of Strafford's fate.

Kathleen, by the hand of Mrs. McChesney, draws him as a true hero: proud, steadfast, unswerving, faithful to the end. There is real dramatic talent, as well as great descriptive power, in the scenes of his trial and imprisonment.

It requires great leisure, and also much retired quietness of spirit, to produce amid the turmoil of modern life an allegory of the olden days, wherein a young Norse hero sets forth on a world-wide quest for a white star-flower, which shall be "for the healing of the nations." *The Idyll of the Star-Flower* is a picture of the progress of life, and it ends in the realistic quasi-failure, quasi-success. Eric Sunlocks meets on his journey with dark and threatening perils that are easily overcome, and with sweet tempting dangers into which he rushes, only to find how hard it is to get out of the toils in which they bind him. The kindred souls he meets he sees only for a few moments, and then loses for ever. The construction of such a story is necessarily so erratic that it disarms criticism; but it is curious to notice how the quaint, leisurely, old-world diction with which Miss Glynn begins her story almost entirely vanishes as she warms to her work and the interest grows.

Stories in dialect are in vogue, and *A Plant of Lemon Verbena* deserves no lowly place among them. It is the romance of her youth told by an old woman who has settled down to quiet days of rumination. In her quaint, slow Somersetshire way she tells the young girl who has come to her for guidance all the story of her own love-making—how the beautiful young Breton sailor came and stole her heart and made her great promises of love and wealth; how he went away to his own land and she followed him; and what she found and felt and suffered when she got there. Excellently well-rendered is the flavour of the old Somersetshire farm-life, with its peaceful days and wise thoughts, and beneath it all, just the same as anywhere else, the troubles and passions of mortal life. The scenes in Brittany are not so realistic, though the Breton peasant talk is very cunningly interwoven with the Somersetshire speech.

Cause and Effect is of the order of story that takes itself seriously, very seriously. It is also rather long. But it is thoroughly sincere, and is therefore bound to be interesting. It concerns the fortunes of an English girl, with the threadbare name of Amy, who is beloved by a strong-willed young clergyman whom she finds she cannot love in return. She claims the independence he grudges her, and goes off to the Riviera to meet her fate. The gossiping scandal-mongering life of hotels is well given, not much to the credit of the matrons of England. The hero of poor Amy's fate is a Russian, who plays divinely on the piano—and, as a fellow countrywoman remarks to him, "We Russians get tired of things quickly. It is a charm in our character. We live so intensely. What would occupy another man a year is accomplished with us in a few days."

Little need be said about Mr. George

Barlow's book, and little shall be said. Nothing can be said for it, and there is hardly anything that could not be said against it. The first half of it is tedious, the second revolting. Mr. Barlow supposes that he describes a set of gentlepeople, who in moral matters, and in a refined and artistic way, are more or less emancipated. But, in fact, so far as breeding goes, his people are common and commonplace; while as for anything else, they sin either through devilishly misled innocence or through sheer beastliness.

GEORGE COTTERELL.

CURRENT LITERATURE.

"ENGLISH WRITERS."—*Shakespeare and his Time: under James I.* By Henry Morley and W. H. Griffin. Vol. I. (Cassells.) At Prof. Morley's lamented death in May, 1894, the larger part of the present volume was ready to go to the printers. Mr. Hall Griffin has gathered up the broken threads, and has fulfilled the pious task of completing the few closing chapters on the lines of the rest. Further completion one may assume that the book will never receive. Undertaken in the evening of its author's days, it was conceived on a scale that might well have occupied the energies of a strenuous lifetime. This is not the time, nor the place, for elaborate comment on the merits and demerits of Prof. Morley's work; rather for recognition of its honest purpose and unremitting labour. There will always be those who accumulate and those who distribute knowledge. Prof. Morley accounted it an honour to cast in his lot with the latter; and by the increasing number of those who are coming to care for the literature of their country, the share which he took in making it accessible to them will not be forgotten. Mr. Griffin has largely added to the interest and usefulness of his contribution, by compiling a careful and copious bibliography of all the writers dealt with in this and the three preceding volumes. Incidentally, this bibliography has itself its critical value. The analysis, for instance, given under the head of John Fletcher, of the widely divergent views held by critics since Dyce as to the joint authorship of the plays contained in the Beaumont and Fletcher folios, certainly helps to diminish one's confidence in those critical principles which it is their sole point of agreement to hold in common.

Scottish Poetry of the Seventeenth Century. Edited by George Eyre-Todd. (Glasgow: Hodge.) In the present volume Mr. Eyre-Todd continues his admirable Abbotsford Series of Selections from the Scottish Poets. Unlike its predecessors, it has little of the characteristically national flavour. For in 1603 the Scot turned his face southwards, and, in compliment to the liberal country of his adoption, began to drop his Doric and warble her Ionian strains. So that here the Semples of Beltrus are the sole representatives of the ancient makars; while, the song of Aytoun, of Alexander, of Montrose, of the immortal Drummond, is but rarely distinguished from that of their courtly contemporaries of more southern extraction. The few poems of the Marquis of Montrose Mr. Eyre-Todd gives in full; of the others just mentioned, and of Sir David Murray and Sir Robert Ker, he gives extracts conceived on a liberal scale and chosen with nice discretion. Room should however, we think, have been found for those fine lines of Aytoun's beginning

"Thou sent'st to me a heart was crowned," which an ill-informed criticism has sometimes ascribed to John Donne. The glory of the

book, the glory of Scottish song between Alexander Scott and Robert Burns, is, of course, Drummond of Hawthornden. Most artificial and most exquisite of singers, master of the delicately carved phrase, to read him is to walk in an enchanted garden, where glowing fruits hang like rich jewels in every tree, and where the streams murmur in delicious rivalry with the nightingales. His melancholy itself, sincere and well founded as we know it to have been, he turns to favour and to prettiness. He who knows not Drummond, if such there be, may well submit to the spell in Mr. Eyre-Todd's pages; but then he will not be content until he has possessed himself of the whole in the charming edition recently added to the "Muses Library." For Mr. Eyre-Todd's brief and unassuming introductions, and for the care with which his editorial work is exercised, we have nothing but praise. All lovers of poetry are under an obligation to him for this charming series.

Woman, Love, and Life. By William Platt. (Charles Hirsch.) If we cared to be frivolous, it would be easy to review this book in a single sentence. It would run somewhat as follows: "There was a Mr. Platt who wrote a religious book; this is the other Mr. Platt." But the author will scarcely be more satisfied with the critic who takes his work seriously. *Woman, Love, and Life* is a treatise so utterly lacking in humour, as often to be nearly indecent and frequently quite brutal. Probably Mr. Platt has a good deal to say not wholly stupid: a few things, it may be, that no one has, as yet, adequately stated. He will have to study a new method, however, before he finds many to listen willingly. A dedication "to all artists" does not make an inartistic work palatable; and to speak frankly is not the same as to speak coarsely. We have no fault whatever to find with his text, "our loves are more important things than ourselves—for we are this generation, but our loves make the next": it is one that Whitman has used before him. We are not inclined to shudder at the narratives and parables in which he chooses to enforce its truth. We venture, even, to consider ourselves every bit as broadminded as Mr. Platt, but we are not called upon to admire his clumsy verse and his nasty choice of words. All subjects are free to the real artist: no one were fool enough to limit his choice. To the man who is not an artist the choice is, of necessity, limited; and Mr. Platt is not an artist. If he is in earnest, and he seems to be, he will moderate his style, control his literary temper; and he may then write something that is indeed "ample breasted, full blooded, hot with life." He has the makings of a writer in him: his success or failure depends on himself. It is neither wise nor generous to exclaim, "I have written a book; buy it—and condemn it; for the praise of fools is no commendation." Not generous, because it is the only sort of praise this book will bring him; not wise, for such arrogance will prevent him achieving that which he has the power to accomplish, which other than fools will not hesitate to praise.

The Pobratim. By Prof. P. Jones. (Nichols.) The author has called this a Slav novel, and has dedicated it to Prince Nicholas of Montenegro. The scene is laid at Budua, and the time is early in this present century, after the annexation of Dalmatia by Austria. The heroes of the tale are two young Yugo-Slavs, Illyrians of the great Serb stock, who become to each other brothers by adoption or *pobratim*. The adventures which befall these young men by land and sea form the staple of the book. The narrative never flags, and is enlivened throughout by stories. We must congratulate Prof.

Jones on having written a book which is a veritable storehouse of Slav customs, Slav legends, and Slav superstitions. Without being aware of it, the mere reader of fiction has placed before him an immense amount of curious information. He is reading a kind of Hahn's *Albanesische Studien*—the results of a studious life spent in Slav lands. Prof. Jones fully explains the ancient custom of the *Karvarina*, or settling litigation with fines and putting a price on a man's life, and the *Karva Tagstvo*, a sacrament by which friends bound themselves to avenge a murdered friend. The prayers in this service are specially curious. We can recommend this book to those who take an interest in the fast vanishing customs of primitive Slavs.

NOTES AND NEWS.

PROF. MAX MÜLLER is preparing for publication in October: (1) A new edition of his *Chips from a German Workshop*, fourth and concluding volume (Longmans), containing essays on mythology and folk-lore; (2) a new edition of the fourth volume of his Gifford Lectures, on *Theosophy or Psychological Religion* (Longmans); (3) Itsing's Description of the State of Buddhism in India in the seventh century A.D., translated from Chinese by J. Takakusu (Clarendon Press); (4) Arya Sura's *Gātakamālā*, translated by Prof. Speyer, the first volume of the "Sacred Books of the Buddhists," published under the patronage of the King of Siam (H. Frowde). The German translation of the fourth volume of Prof. Max Müller's Gifford Lectures, by Dr. Winternitz, will likewise appear in October.

MESSRS. MACMILLAN & Co. will this month begin the issue of a "people's edition" of the Poetical Works of Tennyson, in twenty-three volumes, at one shilling each, two of which will be published every month. The two first volumes will contain *Juvenilia* and "The Lady of Shalott" and other poems. It has been necessary to divide "The Princess" between two volumes.

MR. HEINEMANN announces for immediate publication a book containing the first account of the recent events in Chitral. It is an illustrated history of the siege of the fort, of the advance of Colonel Kelly's force from Gilgit, and of the march of the relief force under Sir Robert Low through Swat, Bajaur, and Dir. The writer, Mr. H. C. Thomson, accompanied the latter force as one of the Press correspondents. He went over the Lowari Pass to Chitral with General Gatacre's advance column, and returned to India through Mastuj and Gilgit, by the same route, over the Shandur Pass, that was taken by Colonel Kelly. The illustrations are from photographs by Mr. Dempster, the chief telegraph officer with the Chitral relief force, and by Lieutenant Beynon, who was Colonel Kelly's staff officer.

MR. JOHN MURRAY will publish in the autumn *Lights and Shades of Indian Hill Life*, by Mr. F. St. John Gore, with upwards of one hundred illustrations from photographs taken by the author. The book contains an account and contrast of the peaceful villagers of the Kulu Valley among the Himalayas, and of the warlike Afghan clans of Kuram, on the skirts of the Suleiman Mountains.

MR. ALFRED AUSTIN's new work, *In Veronica's Garden*, will be published by Messrs. Macmillan about the end of September. Like *The Garden that I Love*, to which it is a sequel, it will consist of both prose and verse, and will contain several illustrations.

MR. ELLIOT STOCK announces a book on *Lincoln's Inn Fields and their Neighbourhood*,

by Mr. Charles W. Heckethorn. It will give a sketch of the Fields and the surrounding district, with reference to the notable residents and political events connected with the locality from the earliest times, and will be copiously illustrated with drawings of houses and streets, historic portraits, old maps, plans, &c.

MESSRS. LONGMANS & Co. have in the press a volume entitled *Studies of Childhood*, by Prof. James Sully, of University College, which will consist of essays and reprinted papers dealing with the imagination of children, their thoughts, their language, their fears, their drawings, and similar subjects.

THE Religious Tract Society will publish immediately a book on the Pilgrim Fathers, by the Rev. Dr. John Brown, of Bedford, the biographer of Bunyan.

A LIFE of Cardinal Manning, by Dr. J. R. Gasquet, will be issued shortly by the Catholic Truth Society.

THE Catholic Truth Society also announces for immediate publication: *Anglican Fallacies*; or, *Lord Halifax on Reunion*, by the Rev. Luke Rivington; *Reasons for rejecting Anglican Orders*, by the Rev. Sydney F. Smith, S.J.; *A Modern Galahad*, a tale by Mrs. A. M. Grange; and a new edition of *St. Peter, his Name and Office*, by T. W. Allies, with a preface by Father Rivington.

MESSRS. HUTCHINSON & Co. will publish immediately a translation of M. Zola's *Au Bonheur des Dames*, under the title of "The Ladies' Paradise," with an introduction by Mr. Ernest Vizetelly.

MISS ADELINE SERGEANT will shortly publish, with Messrs. Oliphant, Anderson & Ferrier, a new story in one volume, entitled *No Ambition*.

MR. ALEXANDER GARDNER, of Paisley, will publish this month a romance dealing with the Norse invasion of Scotland, entitled *Cora Linn*. It is written by Mr. J. Gordon Phillips, the author of "James Macpherson."

MESSRS. HUTCHINSON & Co. have nearly ready for publication a new novel by "Rita," to be issued in one volume, under the title of *A Woman in It*.

MESSRS. CHATTO & WINDUS will publish shortly *The Impressions of Aureole*, a diary of to-day, printed on blush-rose paper.

MESSRS. HODDER & STOUGHTON announce a new series, to be entitled "Little Books on Religion." The first volume will be *Christ and the Future Life*, by the Rev. Dr. R. W. Dale; and among future contributors will be Dr. Marcus Dods, the Rev. John Watson (Ian MacLaren), and Dr. Robertson Nicoll.

THE Roxburghe Press will issue immediately *Furs and Fur Garments*, by Mr. Richard Davey, with statistics as to the modern fur trade supplied by Mr. T. S. Jay. The book will be copiously illustrated.

THE second volume of Dr. Aubrey's *Rise and Growth of the English Nation*, containing the period from A.D. 1399 to 1658, will be issued immediately by Mr. Elliot Stock.

A History of the Universities of Aberdeen, by Mr. Robert Sangster Rait, is announced for issue in the course of the present month by a local publisher.

A COLLECTION of the best modern poetry, edited by Miss Kate Wright, will shortly be published by Mr. Combridge, of Birmingham, under the title of *Dainty Poems of the Nineteenth Century*.

WE understand that *Lady Lovan*, the novel just published under the pseudonym of Agnes

Farrell, was written by the late Francis Adams.

MISS E. MARGARET THOMPSON will publish shortly, with Mr. Thomas Hodges, a History of the Somerset Carthusians, with illustrations of buildings, &c. This book, drawn from printed and MS. sources, traces the history of the first and second Carthusian monasteries built on English ground. The earlier part, in which is given the origin of the order, with some account of the rule, sets forth in detail the character and the life of St. Hugh of Avalon, the third Abbot of Witham, until his removal to the See of Lincoln; it then pursues the fortunes of that Charterhouse, taking notice of any well-known men among the monks, and enumerating all donations to the monastery, all transactions relating to its property, and all privileges and liberties. Lastly, it narrates the incidents leading to the dispersion of the community, with particulars of the methods of suppression employed by the king and his minister, and the wanderings of the monks abroad. The second part deals with the history of Hinton Charterhouse on the same plan. In both cases original letters from the monks are printed in full with the original spelling, and any literary work by them is described. Wherever the documents mention the values of lands presented to either monastery, these are given; every item of the valuation of the conventual properties by the Commissioners of Henry VIII. being especially set down in full from the *Valor Ecclesiasticus*.

AN Athenian Society has been formed, for the purpose of issuing to its members literal and absolutely complete and unexpurgated English translations of Greek authors, classical and post-classical. The translations will be accompanied by the Greek text, a brief account of the author, and a few explanations of manners, customs, and historical allusions. Two volumes will be issued each year, in return for a subscription of two guineas; and the issue will be strictly limited to 250 copies. It is proposed to begin with Lucian, to be followed by the Greek Anthology, the Epistles of Alciphron, Heliodorus, Tatius, Longus, Aristophanes, Procopius, and Aristaenetus.

THE first number of a new weekly illustrated paper, entitled the *Unicorn*, is announced for publication on Tuesday next, under the artistic directorship of Mr. Raven-Hill, who has a strong staff under him. Apart from its illustrations, it will make a speciality of sport and of naval and military matters; and it will also publish short stories, by such writers as Messrs. H. B. Marriott Watson, Arthur Machen, H. G. Wells, and Max Beerbohm.

ORIGINAL VERSE.

A MARRIAGE SONG.

Love has two chords, in harmony they quiver:
One tuned to earth with Nature's music swells,
Joining with bird and flower and tree and river
Song of the mountains, song of shady dells.

Piped on the lute of shepherd lad in hollow,
What time the world with mirth and joy did ring,

Hymn ever new for Nature still we follow:
Mother of all—Thou taughtest us to sing.

Love has two chords, in harmony they quiver:
One tuned to heaven breathes melody divine,
Strains sweet and low, and joyous to deliver
Hearts from sad cares as flames the gold refine.

Sung by the choir of seraphs in the chorus,
Ringing eternally through heaven's high halls,
Echoed by mortals; God's great love shed o'er us
Wakens the song that listening ears enthalls.

A. B. M.

OBITUARY.

H. T. WHARTON.

THE death of Mr. H. T. Wharton—known to book-lovers as "Sappho Wharton"—must not pass without some record in the ACADEMY, for he had been an old and valued contributor to these columns. He died on August 22, after a lingering illness due to influenza, at his residence in South Hampstead; and he lies buried in the neighbouring cemetery of Fortune Green.

Henry Thornton Wharton was born in 1846, at Mitcham, in Surrey, of which parish his father was then parson. His mother, who survives him, was a Devonshire Courtenay. His elder brother, the author of *Etyma Græca* and *Etyma Latina*, is a fellow of Jesus College, Oxford; a younger brother shares his taste for ornithology. He was educated as a day-boy at the Charterhouse, in its old Smithfield days; and after spending a short time in the classical department of King's College, he went up to Oxford, in 1867, as a commoner of Wadham. That college had no more enthusiastic alumnus; and he will be greatly missed, both at the Gaudy and at the annual dinner in London. He graduated in 1871 with honours in natural science, and then joined the medical school at University College. On qualifying as M.R.C.S. in 1875, he settled down to general practice in South Hampstead. He never earned a large income; but his devotion to all his patients, and in particular his generosity to the poor, will cause his memory to be long held in honour.

The general public first heard of him in 1885, when he brought out his *Sappho*: memoir, text, selected renderings, and a literal translation (David Stott). The book met with an immediate success, partly because it supplied a want, and partly from the attractive form in which it was produced. A second edition was called for within two years; and this very summer a third, with additions, has been published by Mr. John Lane. The author spared no pains to make the volume worthy of its subject. Merely as a specimen of book-making, it has few rivals. The Royal Press of Berlin lent a fount of Greek type, which had never before been used in this country. Prof. Blass, of Kiel, gave his assistance in determining the obscure text of the fragments. Mr. John Addington Symonds contributed special versions of all the longer pieces. Mr. John Cother Webb engraved for frontispiece the head of Sappho in Mr. Alma Tadema's famous picture, the original of which has since gone to America. Of Mr. Wharton's own work, we must be content to praise the memoir, marked by good sense as well as erudition; and the bibliography, which includes even the latest programs of Russian universities. The result is one of those rare books that give fresh life to an ancient author, and beget other good books, such as Michael Field's *Long Ago*. It appeals alike to the scholar, the bibliophile, and the general public; and by it the author's name will be preserved, along with that of the immortal poetess, when far more notorious writers of the day are forgotten.

But Mr. Wharton was by no means a man of one book. Though he had got together a choice collection of English literature, his real interest lay in natural history. It would be difficult, indeed, to say to which of its branches he was most devoted. His knowledge of ornithology was based upon observation as much as upon books. His eye and ear were both highly trained, and he always made his learning subservient to nature. So, again, with regard to botany. While he did not despise the most technical details, it was his delight to accompany gatherings of autumn fungus-hunters, and to point out what was wholesome and what poisonous. He was one

of the joint compilers of the official list of British birds published by the B. O. U. (1883), his special task being to supervise and elucidate the Latin nomenclature; and he also contributed a chapter on the local flora to a work entitled *Hampstead Hill* (1889).

So much, however, summarises only what Harry Wharton did, not what he was. His was one of those bounteous natures that radiate happiness wherever they go. Men, women, and children alike brightened in his genial presence. He led a blameless and a beneficent life. He never made an enemy and he never lost a friend. He ought to have been a contemporary of Charles Lamb. It is hard to realise—especially for one who has known and loved him for nearly thirty years—that we shall not see again that portly form, nor hear again that ringing laugh.

"God be with his soul! A' was a merry man."
J. S. C.

MAGAZINES AND REVIEWS.

THE *Expositor* for September is adorned with another article by Prof. Ramsay, in which he throws fresh light on the narrative of St. Paul's stay in Athens in the Acts of the Apostles (scholars will note especially his explanation of *συναγωγὰς*, properly an Attic slang term for a worthless fellow of low class, with the insinuation that he lives at the expense of others, but also used in the sense of a "plagiarist"). Prof. Nestle makes known some observations on the Codex Bezae: one as to the text, the other as to the origin of the MS. He finds in the text of Acts ii. 47 clear traces of an underlying Semitic original; and he believes that the MS. was written in the very place from which it was derived by Beza (Lyons, the town of Irenæus). Prof. Rendel Harris discusses the references to the "Blessed Virgin" in the Talmud. Dr. Stalker continues his essays on "Jeremiah, the Man and his Message"; Mr. E. Medley gives a "popular apologetic" of the Pauline Epistles to Timothy, mainly derived from the character of Timothy; and Principal T. C. Edwards continues his learned and reasonable, though necessarily popular, essays on the Incarnation.

THE COMING PUBLISHING SEASON.

MESSRS. CASSELL & CO.'S ANNOUNCEMENTS.

"ANNALS of Westminster Abbey," by E. T. Bradley (Mrs. A. Murray Smith), illustrated by H. M. Paget and W. Hatherell, with a preface by Dean Bradley, and a chapter on the Abbey buildings, by J. P. Micklethwaite; "The History of *Punch*," by M. H. Spielmann, with about 120 illustrations, portraits, and facsimiles; "The Thorough Good Cook," by George Augustus Sala; "Wandering Heath," Short Stories, by Q.; "Fairy Tales Far and Near," retold by Q.; "Verses, Wise and Otherwise," by Ellen Thorneycroft Fowler; "Memories and Studies of War and Peace," by Archibald Forbes; "Britain's Roll of Glory; or, the Victoria Cross, its Heroes, and their Valour," by D. H. Parry, with 8 full-page illustrations by Stanley L. Wood; "Adventures in Criticism," by A. T. Quiller-Couch; "Social England," edited by H. D. Traill, vol. iv. from the Accession of James I. to the Death of Queen Anne; "From Independence Hall Around the World," by F. Carroll Brewster, illustrated; "Horses and Dogs," by O. Eserelman, with descriptive text, translated from the Dutch by Clara Bell, with author's portrait and 15 full-page and other illustrations; "Scotland, Picturesque and Traditional, a Pilgrimage with Staff and

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Folk-lore and Allied Subjects.—"An Introduction to the Science of Folk-lore," a popular exposition by Marian Roalfe Cox; in the Grimm Library—"The Legend of Perseus, a Study of Tradition in Story, Custom, and Belief," by E. S. Hartland, Vol. II. "The Life Token"; "The Voyage of Bran, Son of Febal, to the Land of the Living," an old Irish Saga, edited for the first time, and translated into English with introduction, notes, glossary, and indices, by Prof. Kuno Meyer, with an essay upon the Irish vision of the happy other-world by Alfred Nutt; "Greek Folkpoesy," literal and metrical translations representative of the complete cycle of Roman folk-verse and folk-prose, by Lucy M. J. Garnett, classified, revised, and edited with notes, historic, classic, and Celtic, and essays on the science of folk-lore and the survival of paganism, by J. S. Stuart-Glennie, in two volumes, Vol. I. verse, Vol. II. prose; "The Night of the Gods," an inquiry into cosmic and cosmogonic mythology and symbolism, by the late John O'Neill, Vol. II., with index to the complete work; "In the Bibliothèque de Carabas—"Early English Versions of the Legend of Barlaam and Josaphat, by Joseph Jacobs, with a preliminary essay on the influence of Buddhism upon Christian Hagiology, and the spread of the legend through Mediaeval Western literature," with frontispiece by F. Rylands; the second volume of the "Dictionary of British Folk-lore," edited by G. L. Gomme; "Traditional Games of England and Wales, Scotland and Ireland," edited by Alice Bertha Gomme, with notation of the traditional music, diagrams, and descriptive illustrations, Vol. II. O-Z, with introduction and appendix of foreign parallels; in the Northern Library—Vol. II., "The Tale of Throned Gate," commonly called "The Story of the Men of the Faereys," translated for the first time into English by Prof. F. York Powell, with introduction, appendices, and map; Vol. III., "The Ambales Saga," the late romantic version of the Hamlet story, edited in the original for the first time by I. Gollancz, with accompanying English translation.

"The Sculptures in the Lady Chapel at Ely," illustrated in 55 colotype plates, with descriptions and identifications by Montagu Rhodes James, and a preface by the Bishop of

the diocese; "The Song of Roland," a summary for the use of English readers, with verse renderings of typical passages, by Arthur Way and Frederic Spencer; in the Tudor Translations—Vols. IX.-XII., "North's Plutarch"; Vols. III. and IV., in September; Vols. V. and VI., in December; in the Tudor Library—"Boetius' Consolation of Philosophy," Englished by G. Colville, 1556, reprinted from the rare original, with introduction by E. Belfort-Bax; "Literary Studies," by Joseph Jacobs (George Eliot, Matthew Arnold, Newman, Browning, Tennyson, R. L. Stevenson, Seeley); "Verses," by J. A. Nicklin; "Tellis and Kleobeia, and other Poems," by Robert Brown, Jun.; "Goethe's Faust," Part I., the German original printed according to the latest Weimar text, with accompanying literal prose translation, and notes for students, by Beta.

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CORRESPONDENCE.

NEW NOTES ON THE PICTISH INSCRIPTIONS.

II.

Bodleian Library, Oxford.

The St. Vigeian's Stone.—I stated, from the close examination of a photograph, that the Latin letters were written over an Ogam inscription. A visit to the inscription itself, a very small one on deeply pitted freestone, gave me no help; so I asked Mr. Milne, of Arbroath, to make me a photograph much larger than the inscription. This satisfied me that all the marks which were under the Latin letters, and which I had taken for small Ogams, were tool-marks; but I still firmly believed that I saw Ogams above the top line, running into the deep shadow of a carved groove. So I asked Mr. Milne to light up the groove (by Dr. Duke's kind leave) with magnesium wire, and so photograph it. The result has been to convince me that even these marks are merely accidental.

My final reading of the inscription in Latin letters is as follows:

dROŕgen: (stop doubtful)
IP eu b'ŕeð'
eðð F'OR
cuf

Before the inscription was cut, lines were grooved in the stone to direct the cutter. I am

now satisfied that the stroke over the o in l. 1 is only part of the ruling. Drosten is a correct genitive, but Drosten is not. The mark above the end of l. 2 is almost certainly an apostrophe, and *B'et* = *b'et*, genitive of O. Ir. *brat* "judge," used as a proper name; in my former letter I wrongly gave that word as *brat* with an undotted t. In l. 3 I take the stroke inside the O to be part of the ruling,* and such are two of the three apparent punctuation-marks at the end of the line, while the dot below them must be simply one of those accidental pittings so common on this stone. For, if there were a real stop at the end of this line, it would be, as Prof. Rhys and I agree, an hyphen; but I know no trace of hyphens in Latin or West European writing until centuries after this inscription, which, on palaeographical grounds, I should assign to the eighth century, and which I cannot imagine to be possibly later than the ninth.

If, as I believe with Prof. Rhys, the O.Ir. name *Forcus* is only another form of *Fergus*, then its aspirated genitive would have been *F'orcusa*: in any case *F'orcusa*, as I first read, is impossible. But *Ett-F'orcusa*, "hearthside-*Forcus*," a compound name with the second element aspirated, is right enough: the homestead was so called because *Forcus* lived, or had lived there, just as the homestead in the Aboyne Stone is called *Ehht-Vrobbaccennv* (with the second element similarly aspirated) because the *Brobbaccenn* family had once lived there, and just as in the *Conningsburgh Stone* the homestead of *Cu Morr* is called *Et Oddre(v)* because the *Odor* family had once lived there.

As to the six marks like a small figure 2 which I placed over the ends of the six words, I do not know what to say now. There are eighth century MSS. which put strokes over the ends of words, but they are not Irish. The mark at the end of l. 1 may be part of a stop of three points, that at the end of l. 2 I now read as an apostrophe, that after *eu* is in the tail of a letter above, and I seem to see similar marks in the blank part of the stone, where they must certainly be mere tool-marks. In the same way, I do not feel sure that l. 1 does not end with a stop of three points, known in Irish MSS. up to the eighth century, or that there are not traces of an "inverted semicolon" (a stop which we find about the close of the eighth century) at the end of l. 2.

Unfortunately for the settling of such small points—always difficult on rough or much-marked surfaces—it is necessary to lie down in a particular direction on the floor of the church porch to examine the inscription at all. The stone was brought there, I doubt not, to save it from exposure to the elements. But I trust that whoever has the authority to move it (I do not know whether Dr. Duke would have to get what the English Church calls a "faculty" for the purpose) will consider that every time a congregation comes out at the door this inscription is likely to be brushed by a woman's dress or a man's trousers, and even liable to be knocked with a stick or umbrella; and that, impossible as it may be to prove that the inscription has suffered in consequence, it is absolutely certain (seeing the kind of stone in which it is cut) that it must suffer. It would be a pity that any inscription should be thus gradually destroyed; but it would be doubly a pity in the case of what is the oldest piece of Gaelic in Scotland which exists in the ordinary alphabet. For the *St. Vigeian's Stone* is almost undoubtedly older than the *Newton Stone*, and, I believe, about 250 years older.

It seems to me certain, however, that the

* If it is not, I should take the letter(ø) to = *eo*, this would give *F'orcusa*, a form intermediate between *Forcus* and the later *Fergus*.

"family-holding O'Bhreths" and the "hearth-side *Thorcus*" were two holdings and not one, as I first supposed. And I no longer think that this march-stone was put up to separate them from land dedicated to St. Drostan: its object was doubtless* to claim them as held by a church or monastery of that saint. In the Brodie and Aboyne Stones we have an inscription relating to an homestead on the very side which bears the cross, and in the Aboyne Stone the name of the tenant is added, with a mirror to indicate his social standing! The obvious interpretation is, that those stones were made to serve the double object of asserting ecclesiastical ownership on the one hand and tenant-right on the other. And, when we turn to the Book of Deer (pp. 91-3), we get the plainest evidence that land which was given to Drostan did not cease to be occupied by and named after laymen. We find entire towns (or what were afterwards towns) given to Columcille and Drostan; also Pett meic Garnait, the cattle-farm of M'c Garnait; while Maelnechte gave Pett Maelduib to Drostan.† The cattle-farm of M'c Garnait, indeed, actually had a *clach* or march-stone; and, if that stone is ever discovered, we shall very possibly find it an almost exact counterpart to the St. Vigean's Stone—we shall certainly find it declaring both the ownership of the saint and the tenancy of the farmer!

In my little essay on the words *ip* and *ev* I postulated several forms of the dat. pl. of *o*, which I had found in no grammar or dictionary; they were *aib*, *aibh*, (dialectal) *ebh*, and Pictish *ev*. Since then I have found *aib* on p. 346 of the *Chronicon Scotorum* (Rolls ser.); and we know that at that date (at least as late as 1148) it must have been pronounced *aibh*. *Ev*, also, the phonetic equivalent of *ebh*, has turned up on the Fethard Castle Stone in the South of Ireland.

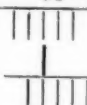
But, more than this, the Fethard Castle Stone, like the one before us, is a march-stone; and there, as here, *ev* is used as part of the name of a family-holding *Ev Trecettagh*, literally "Descendants of Trecettagh," the actual occupier at the time being one Maq Git. See my letter of October 6.

The Conningsburgh Fragment.—I have not seen it mentioned that the reverse of this shows the remnants of a large cross cut on it. I think Mr. G. F. Black drew my attention to this. I have no doubt that *iru*, as read by Lord Southesk and Prof. Rhys, is correct.

I do not know if *Tir Uí* . . . or *Tir Ua* . . . Land of O' . . . or Land of the O' . . . (plural) would be possible—that is, whether *tir* was ever used of a property.

The Abernethy Fragment.—If, as I believe, the Ogams are QMI, they are upside down as regards the horse's hoof. This points to their being the end of an inscription which ran up the left side of the stone and down the right.

The Brodie Stone.—I translated *eddarrnon(n)* "Hearth in front of the gorse," or, rather, I took *arr n'on(n)* "in front of the gorse," to be the descriptive name of the homestead. I am now morally certain that there is no *n'* for the dative of the Gaelic article. Stewart gives it in his Grammar; but the context seems to prove that this is an erratum for *n*, which you can have after a vowel. And, if we suppose that the second stroke of the first *n*



begins above the stem-line, we get



* Had the Drostan property been separate, we should expect loc.-dat. Drostan, not gen. Drosten.
† Not to the saint personally, for he had been dead some 500 years, but to the monastery. This illustrates the use of "Drosten" on the St. Vigean's Stone.

—i.e., not *n* but *bav*. This inscription will then exactly tally with that on the Scoonie Stone, *ehh arr bavonn*, "hearthside with cattlefold." I did not suspect this when I was at Brodie; but the Rev. John MacEwen, the minister of Dyke, has specially investigated this particular stroke for me, and he says,

"The stone is very much worn at the place, so much so as to admit the possibility of the stroke beginning above the stem-line, even if there were not still, as I think there is, a trace of its having actually done so. A very intelligent stone-cutter joined me when I was at the stone, and I asked his opinion, and he gave it that the stroke had gone across the line."

I am now pretty sure that the inscription on the opposite side of the same face of the stone begins *Ros*, "wood"; also, that the one on the other face begins *Lon*, "meadow"; while the last certain letters of it are *co*, which is a preposition—"with" or "as far as"; and it looks as if they may have been followed by an *s*—so that I conjecture *co se*, "as far as this." My rubbings and photographs give me the hope that some day we shall be able to make out still more of this terribly worn march-stone.

The Aquhollie Stone.—Travelling with my family, and pressed for time, I was unable to examine this very difficult stone long enough to verify the recorded readings, so I had it photographed by Mr. Watson, of Stonehaven; but, good as the photograph is, I am still foiled. The inscription runs along a sharp angle, and a very first-rate squeeze is wanted.

There are three Aquhollies: the stone is at Easter Aquhollie, on the roadside edge of a now treeless field. At short distances round may be seen homesteads each with its own tree or clump of trees; but, instead of the name being *e(h)t edov* = *Hearthside* "Trees," I prefer to divide *e(h)t edov*, and render *Hearthside* "Thieves"—*Tedov* being loc.-dat. plur. from *ted* = O. Ir. *tíid*, "thief." Now that the reading of the Brodie Stone is amended, our inscriptions show no case of a real Pictish property called after its physical situation, except that at Kilmaly, which bore a Norse name, and that in Bressay, which was on semi-Norse ground. But we get Pictish properties named after families at St. Vigean's, Aquhollie, Logie Elphinstone, Burrian, Conningsburgh, and Lunastang; and I cannot doubt that "Thieves" was a highly likely name for a Pictish family to have borne in those days.

The Scoonie Stone.—I have verified the reading *bavonn*. The "pointer," or ground-plan, cut on this side of the stone is exceedingly well marked; and I have since observed in Stuart's plate that the side with the cross also has a pointer.

The Aboyne Stone.—The Formaston which was the original site of this stone turns out to be the kirkyard given without any name in the Ordnance map, and the Marquis of Huntly was kind enough to take me to see it.

In l. 1 I withdraw the derivation of *Oitall*: a compound of *o*, or *ogh*, and *tall* in the genitive would almost certainly have appeared as *ohell* (= *othail*) or *oithell* (= *oghtail*) in an Ogam inscription. But how are we to get a proper genitive at all in this line? One way would be by dividing thus: *Maqqoi Talluorr*, "Of the descendant of Talluorr," or else *Maqqi Oi Talluorr*, "Son of O'Talluorr." But

* Possibly *Ros an ag(id)* . . . "wood opposite . . ."

† Cf., on p. 22 of the Gaelic of the Dean of Lismore's Book, *M'O'Zuine* (as printed), which = *McO'gwee*, i.e., *McO'Yune* (*McO'Dhuinn*). I know no instance of a gen. *oi*, but when we have nom. *os* and *o* = *ane* I see no reason why there should not have been gen. *oi* = *ani*. My only reason, however, for suggesting this alternative division is the loop connecting the *oi* and the *T*, and I no longer think that decisive.

seemingly the *a* in the last word ought to be long, and the *ll* indicate that it is short.

Prof. Rhys, however, has collected certain apparently indisputable instances in Irish Ogams of *magi* being followed by the father's name in the nominative, and oddly enough in one of these cases the name is *Tal* (*Soc. of Ant. of Scot.*, Proc. 1891-2, p. 313). Moreover *Tall* may = the gen. of *Tal*. So that, after all, probably the right division is the most obvious—i.e., *Maqqoi Tall Uorr*, "Of Big Maqqo Tal." I suspect, by the way, that in all our inscriptions this word Big indicates the head of a family as distinguished from his sons and younger brothers.

The *n* at the beginning of the second line cannot be the dative of the article, if, as I have maintained above, there is no dative article *n'* in Gaelic. It might equal the euphonic *n* if O'Donovan is right in saying (*Ir. gr.*, p. 71) that this "is often prefixed to a word beginning with a vowel . . . sometimes for no grammatical reason whatever, as . . . *cuairt n-aimsire*, 'a circle of time.'" But I strongly suspect that the left-hand line of the inscription was continued on the lost upper half of the stone (else there is very little sense in the pointer at the end of it), and that the complete inscription ran somewhat after this fashion:

L. 1, *Maqqoi Tall Uorr* [limb of cross] *ehht Oddrevv re*

L. 2, *n ehht Vrobaccennev*.

"Maqqo Tall Uorr's hearthside 'Grays' in front of hearthside 'Spottedheads,' which would be unimpeachable Pictish. The *n* would then be the final consonant of the preposition *ren* begun in the preceding line.

When writing about the name *Vrobaccennev* I did not know that in our earliest Irish MSS. the second element in such a compound word is always to be taken as aspirated, if it began with an aspirable consonant, even though the aspiration is not always expressed. Hence *-cennev* = *-chénnev*.

It also seems to me certain that the name, instead of being made up of *B(h)rob* + *a* + *cennaibh*, is made up of *B(h)robach* + *cennaibh*—i.e., that it = not *Spottedheads* but *Spottedheads*. This depends on whether final *ch* was ever written *c* in Ogams. Of course there is no separate Ogam for *ch*, and, though in the Golspie Stone final *-ch* appears as *-cch*, in the Lunastang Stone initial *Ch-* appears as *Hcc-*. This inconsistency suggests that the use of the *h* at all may be of late origin, and that at an earlier period *c* did duty for both *c* and *ch*. This would explain *-cennev* for *chénnev* in the present inscription. The twelfth century Gaelic of the Book of Deer strongly confirms this theory, for there "*cc* is oddly written for *ch* in *buadacc*, *imacc*. . . . *cch*, for *ch* in *acchad*" (Stokes, *Goidelica*, p. 112); while Mr. A. Macbain remarks that in the same book "single *c* may even stand for *ch*, as in *blienec*, *cec*. . . . &c." (*Trans. of Gaelic Soc. of Inverness*, xi. 154).

E. W. B. NICHOLSON.

SCIENCE.

Heligoland as an Ornithological Observatory.
By Heinrich Gätke. (Edinburgh: David Douglas.)

FOR the last thirty years ornithologists all over the world have looked with admiration and envy on the use which Herr Gätke has made of his unique position at Heligoland to observe birds and their migrations. Every now and then their eagerness to learn more of his work has been rewarded with a too brief paper by the observer himself, or more commonly with the stores of information which he always so generously

communicated to friends of like tastes. At last, after fifty years of unremitting attention to the ornithology of his little island, which, especially in the case of migratory birds, is surpassed by no other station in the world, the great bird-lover published in 1890 a volume of his observations. In order to render its well-stored chapters more useful to students of birds, Mr. J. A. Harvie Brown, himself no mean authority on the subject, procured a translation to be made, and introduces it in the above form to English ornithologists. Of this translation by Mr. R. Rosenstock, it may be affirmed that it is exactly what a translation should be: not cumbrous, free from affectation, lucid, and easily read. With a good index, two characteristic portraits of the veteran observer, and one or two of his rough pen-and-ink sketches, these 600 pages of ornithology are indeed a treasure. Their wise reticence, patient accumulation of facts, and the power of accurate observation which they display, are beyond all praise, and point a moral which writers on birds and theories of migration, founded on submerged coast lines, glacial epochs, and the like, might well take to heart. Gätke starts with no hypothesis in his mind, and, to the great content of his readers, simply relates what he has seen and what he knows as facts. If conclusions and laws are absent from these pages, it is because they cannot logically be stated at present.

In his deeply interesting chapters on migration, Gätke first explains its direction at Heligoland, and next adverts to the altitude at which birds on passage fly. This he estimates to be, in the case of by far the larger number, at a height completely beyond the powers of human estimation, and "with tremendous velocity." The instances of birds breaking the windows of lighthouses with which most men are familiar show this swiftness of flight in vivid form. The author takes the case of the Northern Bluethroat, which leaves Egypt in spring at night and reaches Heligoland at daybreak. He proves that it does this by showing that in all intermediate latitudes—Greece, Italy, South and even North Germany—its appearance is very rare and isolated.

"Hence it accomplishes a flight of more than 1600 geographical miles, from Egypt to Heligoland, in the course of a spring night of scarcely nine hours, giving the almost miraculous velocity of one hundred and eighty geographical miles per hour."

Easterly and south-easterly winds are favourable to migration. Dr. Weissmann deemed that "in the case of most birds, the oldest and most experienced members of the flock show the others the way." The exact contrary is the case. Of all the birds of Heligoland (except the cuckoo), the autumnal migration commences with the departure of the young birds, some six or eight weeks after leaving their nests, whereas the parents of these birds do not follow till a month or two months after them. He adduces some evidence to prove that land birds—such as thrushes, buntings, finches, and the like—are able, in case of exhaustion, to rest for a short time on the surface of the water, even if it be somewhat rough, and then rise and continue their journey.

Continuing the subject, the author asks what guides birds during their migrations? This is, of course, the main difficulty of the whole question. He passes in review the various answers which different ornithologists have given to it—such as instinctive action, instinct, inherited experience, the "inner magnetic sense" of Dr. Von Middendorff, Palmén's view of shore lines and the courses of large rivers, "diluvian land bridges," and the like. Then he sums up as follows in wise and cautious words which, much as bird-lovers might wish for something more definite, yet express the attitude of science towards migration at present:

"Having thus examined the many various attempts made to explain the wonderful faculty possessed by migrants of discovering the right path of their migration, and shown how insufficient most of them are when confronted with actual facts. . . . I cannot say that I feel encouraged to add further to the number of such attempts by others of my own."

Another important question—what is the cause of the migratory movement among birds?—is answered by Herr Gätke in the same sceptical manner. It is easy to see that want of food and desire to continue their species are powerful factors in this case, and yet they do not explain all the phenomena of migration. Hereditary custom and other solutions are examined and found wanting; and then the position is again philosophically summed up, for the veteran observer has no mind to adopt another novel hypothesis of his own.

"I have been guided by the conviction, rendered firmer with increasing knowledge of the phenomena, that what at present has been ascertained in reference to the migration of birds furnishes us with no clue by the aid of which we are enabled to penetrate the depths of this wondrous mystery."

These may be disheartening conclusions to the enthusiastic ornithologist, but a moment's reflection shows that they are the only truths which logical consideration of the whole question warrants.

Another excellent essay relates to the changes in the colour of bird plumage without moulting. Instead of entering upon these technical points, however, it is more fitting to call the attention of ornithologists at large to the bulk of the book, which consists of an account of each of the 398 birds which have been observed on the island. These life-histories are simply indispensable to all who would enter into the questions of migration and the distribution of birds. Not only do hundreds of thousands of birds cross over Heligoland yearly, but the list of rarities which have been obtained on it must make the collector's mouth water. The Desert Wheatear, Ehrenberg's Redstart, Paddy-field Warbler, and Caspian Plover, are specimens of these. Gätke's history of bird-life on the island throughout the year is deeply interesting, from the arrival of young starlings in June and July to the marvellous number of birds that appear in October, when (to take one species alone) Hooded Crows pass in never-ending flocks. Hundreds and thousands cross the island, attended by dark clouds of starlings. This chapter gives a wonderful

idea of the riches of Heligoland with regard to birds, while the Arctic character of its coast-line is evinced by the multitudes of Guillemots which come to their breeding-places with the opening year, much as English rooks return in the depth of winter every now and then to revisit their rookeries and forthwith disappear once more. But October is *par excellence* the month in which to view the phenomena of migration. Thus Gätke mentions that on October 28 and 29, 1882, the smallest of British birds, the Golden-crested Wren, "swarmed round the lighthouse like so many snow-flakes, while every square foot of the island literally teemed with them." A calm night, without moon or stars, when a very light south-east wind is blowing, are the conditions necessary, says the author, for such a grand display of migration.

These remarks will show that Herr Gätke's book is simply indispensable to all students of birds. It is by far the most important book on the subject which has been published for years, and will prove the death-blow in its grand simplicity to all ornithological theorists and their specious views on migration. It is a work of which one man may well be proud, the outcome of fifty years of steady observation. All bird-lovers will think regretfully what delight it would have afforded to Gilbert White. He would have recurred to its pages again and again with the pleasure that Scopoli's book on the birds of Carniola gave him. And all who peruse Gätke's fascinating pages will fervently hope that the author, even at his advanced years, may be spared to contribute some more results to ornithology from his well-matured faculties of observation and judgment. The wise reticence of the book is quite as valuable in these days of hasty generalisation as the positive facts which it marshals. Englishmen will heartily congratulate the veteran bird-lover on his treatise, and then take heart to attack once more the migration of birds from the foundations which he has so irrefragably built up.

M. G. WATKINS.

RECENT DISCOVERIES IN BABYLONIAN AND EGYPTIAN HISTORY.

Oxford: Aug. 31, 1895.

In the *Comptes-rendus* of the Académie des Inscriptions et Belles-Lettres, which have just appeared, Dr. Scheil publishes the transliterated text of an important inscription of Nabonidos, which he has discovered at Mujellibeh, on the site of Babylon. The monument is a small broken semi-circular stela of diorite; and upon it Nabonidos has given an account of the destruction of Babylon by Sennacherib, and of the punishment for this subsequently exacted by the gods upon Assyria. He also claims to be the true successor and representative (*naspar*) of Nebuchadnezzar and Nergal-sharezzer, whose sons Evil-Merodach and Labasi-Marduk (*Laborosarchod*) violated the commands of heaven, and were consequently rejected by Bel. Of Labasi-Marduk it is said that he was "a child" who "ascended the throne contrary to the wish of the gods." The name of Assyria is expressed by a compound ideograph hitherto unknown—"SU-GA-BUR (or Rugga-bur, 'the summit of the rock?')."

Dr. Scheil believes that, in the account of

the punishment inflicted upon Assyria, we have for the first time a native description of the overthrow of Nineveh. I do not feel sure, however, that he is right. At all events, his view is based on an erroneous translation of the thirteenth line of the second column, where he has turned the verb *iriba* ("he descended") into part of the name of the king of the Manda, or Nomads. The name of the king, however, is Tukdammé, which is evidently the same as that of Tukdammé, king of the Manda, and the antagonist of Assur-bani-pal, which has been discovered by Prof. Strong.

The passage relating to the punishment of Assyria is as follows:

"... He gave him an ally, he granted him a comrade; the king of the people of the Manda, who had no rival, he subjected to his command, he caused him to march to his aid; above and below, to the right and to the left, like a flood he ravaged; avenging Babylon, Tukdammé, the king of the people of the Manda, descended fearlessly; he destroyed the temples of Assyria, all of them; and the cities on the frontier of Babylonia which were hostile to the King of Babylonia and went not to his help did he destroy, and none of their shrines did he spare; he devastated their towns. The King of Babylon fulfilled like a deluge the command of Merodach."

Light is thrown upon this account by the mutilated inscription of Assur-bani-pal, published by Prof. Strong in the *Journal Asiatique* (9th Ser., vol. ii.), in which reference is made to the overthrow of "Tukdammé, king of the people of the Manda, that limb of Satan" (*tabnit Tiamat*). I have already identified Tukdammé, or Tugdammé, with the Lygdamis of Strabo (i. 3, 16), who states that he made his way into Lydia with a horde of Kimmerians, who captured Sardes, though he himself remained in Cilicia, where he lost his life. We know from the inscriptions of Esar-haddon that the Kimmerians were called Manda by the Assyrians, Teuspa or Teispes, the Kimmerian prince, being said to be of "the people of the Manda." Assur-bani-pal further asserts that he had defeated the forces of Sanda-ksatru, the son of Tugdammé, who had been appointed to his father's "couch," or throne. The second element in the name of Sanda-ksatru is that which we have in the Persian Artaxerxes, while Sanda is the Cilician god Sandon. The inscription of Assur-bani-pal is addressed to Merodach, "the king of Babylon, the lord of E-Sagila," and belongs to the latter part of his reign, when the Babylonian rebellion had been crushed, and he was king of Babylonia as well as of Assyria. Unless, therefore, we suppose that the son and successor of Sanda-ksatru bore the same name as his father, it would seem that the invasion of Assyria described by Nabonides was that referred to by Assur-bani-pal, and corresponded to the first siege of Nineveh by the Medes spoken of by Herodotus. At all events, Dr. Scheil's view cannot be made to harmonise with the Greek accounts, which all agree in making Kyaxares the destroyer of Nineveh.

In the *Proceedings of the Society of Biblical Archaeology*, November, 1881, I published a cuneiform inscription in characters of the Amardian or Anzanian syllabary on a gryphon's head of red stone which was found in Kappadokia. It reads "Kuar-uman (or Kuar-ivan) the Mandhuvian (or Vandhuvian) king." If we read "Mandhuvian," it is possible that we must see in Kuar-uman a Manda prince; with the reading "Vandhuvian" (*Vandhuvas*), however, I would compare the name of the Hittite Veneti of Kappadokia. But the fact that the inscription is written in the cuneiform characters of Elam makes it more probable that Kuar-uman was one of the predecessors of Astyages. At any rate, in Madyés the Scythian, who according to

Herodotus forced Kyaxares to raise the siege of Nineveh, we may see the name of the Manda, as well as in Mandaukés, whom Ktesias calls the first king of the Medes, and whose name appears to be a compound of Manda and Deiokes.

Whether or not the Kyaxares of the Greeks is to be identified with Kastarit of Kar-Kassi, as I used to think, is problematical. The publication by Knudtzon (*Assyrische Gebete an den Sonnengott*) of the numerous texts which relate to the same struggles as those in which Kastarit is mentioned, has convinced me that they all belong to the reigns of the well-known Esar-haddon and his son Assur-bani-pal, and not to that of a later Esar-haddon, as Schrader, Amiad, and I formerly believed. It is again Prof. Strong whose publications have thrown light upon the political situation presupposed in the texts. One of the oracles given to Esar-haddon, published by Prof. Strong in the *Beiträge zur Assyriologie* (ii. 1893), begins with the words, "The Kimmerian in the mountains has set fire in the land of Ellip." Ellip was the country in which Ekbatana was subsequently founded, and we see, therefore, that already in the time of Esar-haddon it was being occupied by the Kimmerian or "Manda" hordes.

I have left myself but little space for drawing attention to a pamphlet entitled *Aus der babylonischen Altertumskunde*, by Prof. Hommel, which is brimful of new facts and suggestions in regard to early Babylonian history. It will be a surprise to many to learn that 6000 years ago Babylonia was already engaged in active trade with Arabia, Syria, and the highlands of Kurdistan. Perhaps one of the most interesting facts brought to light by the Professor is that Ine-Sin, who was king of Ur about B.C. 2500, or earlier, and in whose reign portions of the great Babylonian work on astronomy were compiled, subdued both Kimas, or Central Arabia, and Zemar in Phoenicia (see Gen. x. 18), while his daughter was *patesi* or High-priestess of Anzan in Elam and Markhaskhi in northern Syria, where the Hittites were already astir. Still more interesting is the remarkable discovery made by Mr. Pinches of a tablet recording the war waged by Khammurabi of Babylon (B.C. 2250) against Eri-Aku, or Arioch, of Larsa, and his Elamite allies, which ended in the rise of a united monarchy in Babylonia, with Babylon as its capital. Among the opponents of Khammurabi mention is made of Kudur-lagamar the Elamite, Eri-Aku, and Tudkhal, the Tidal of the Book of Genesis.

Before I conclude I must advert briefly to a discovery of my own. I now know to what language and people the name of the Hyksos god Sutekh belongs. It is Kassite; and the suggestion of Dr. Brugsch is thus confirmed, which brought the Hyksos from the mountains of Elam. A Babylonian seal cylinder (No. 391) in the Metropolitan Museum of New York bears an inscription which shows that it belonged to "Uzi-Sutakh, son of the Kassite (*Kassu*), the servant of Burna-buryas," a king of the Kassite dynasty, who ruled over Babylonia B.C. 1400. The name of Sutakh is preceded by the determinative of divinity. We can now understand why it is that the name has never been found in Syria or in the lists of Babylonian divinities, and we can further infer that the Hyksos leaders were of Kassite origin. The Hyksos invasion of Egypt, accordingly, would have formed part of that general movement which led to the rise of the Kassite dynasty in Babylonia.

A. H. SAYCE.

SCIENCE NOTES.

ARRANGEMENTS are now completed for the meeting of the British Association at Ipswich, which will open on Wednesday next with the presidential address of Sir Douglas Galton, who has been for a quarter of a century general secretary of the Association. Joint meetings of sections A and B are to be held on Friday, to discuss two special subjects: (1) The evidence to be gathered as to the simple or compound character of a gas from the constitution of its spectrum; and (2) orthochromatic photography. The two evening discourses will be—on "Magnetism in Rotation," by Prof. Silvanus P. Thompson; and on "The Work of Pasteur and its Developments," by Prof. Percy F. Frankland. The lecture to working men on Saturday evening will be delivered by Prof. Fison, on "Colour." Among the numerous excursions after the conclusion of the meeting will be one to the old flint napping works at Brandon.

A MEDAL has been prepared as a souvenir of the scientific work connected with the *Challenger* expedition. The medal, which is in bronze, is three inches in diameter, and was modelled by Mr. Birnie Rhind, sculptor, from designs by Mr. William S. Black, both of Edinburgh. It was cast in Paris, and is being presented by Dr. John Murray to the naval officers of the expedition, the contributors of memoirs to the report on the scientific results of the expedition, and to members of the civilian scientific staff, as a souvenir of *Challenger* work. *Nature* of last week contains illustrations reproduced from photographs of casts showing the two sides of the medal. On the obverse, the head of Athena with owl occupies the centre, and is placed on the globe, which in turn is surrounded by a border of water indicating the voyage of the expedition around the world. Out of the water rises Neptune, with trident and a trawl disclosing the treasures of the deep sea. The decoration of the border is completed with a dolphin and two mermaids supporting a ribbon with the words, "Voyage of H.M.S. *Challenger*, 1872-1876." The reverse bears the crest of the *Challenger*—a mailed warrior throwing down the gauntlet to Neptune, whose trident appears above the waves. This central figure is surrounded by a scroll bearing the words, "Report on the Scientific Results of the *Challenger* Expedition, 1886-1895." The name of the recipient of each medal is engraved around the edge.

THE Institution of Civil Engineers has issued a list of no less than 66 subjects, on which it invites original communications, to be rewarded with premiums out of special funds bequeathed for that purpose. We may add that the subject which comes first in the list is "The most Economical Methods of handling Large Masses of Excavation, as exemplified in Modern Canal Construction."

THE "Students' Number" of the *Lancet* for the session 1895-96, to be published this week, will contain, as usual, all the information necessary for those about to enter on the required course of training to fit them for the profession. The regulations of the examining boards of the United Kingdom, of the Universities of England, Ireland, and Scotland, and of the various Royal Colleges and degree-granting bodies will be set forth at length. A list of the English (metropolitan and provincial), Scotch, and Irish medical schools able to afford the student a complete curriculum will be given, together with tabulated information concerning the clinical practice of each, the fees to be paid, the scholarships and prizes offered for competition, and the names of the medical and lecturing staffs. Other institutions, English (metropolitan and provincial),

Scotch, and Irish offering a partial curriculum in the form of classes dealing with particular subjects, or adapted to special circumstances, will also be noticed. Particular care has been given to the compilation of the lists of the scholarships and prizes offered at the universities and medical schools in aid of medical study. Under the heading "The Students' Library," a list will be published of all the standard works on the various subjects required from the candidate by the different examining boards.

THE name of the translator of Prof. Biedermann's *Electro-Physiologie*, given among Messrs. Macmillan & Co's announcements in the ACADEMY of last week, is Miss Frances A. Welby.

PHILOLOGY NOTES.

IN accordance with the resolution adopted last year at Stockholm, the eleventh international congress of Americanistas will meet in the city of Mexico, from October 15 to 20. The main object of these meetings is to promote the study of those branches of knowledge—ethnographic, linguistic, and historical—which have to do with the two Americas, particularly all that concerns the pre-Columbian period. The following special subjects have been placed on the programme for the meeting at Mexico. In history and geography—Chicomostoc: its situation, the tribes that issued from it; their culture and language; the geographical division of the ancient Mexican territory in the time of Ahuizotl; the medical natural history, the sociology and public law, the trade and money, the mines and metallurgy, the methods of warfare, of the ancient Mexicans. In anthropology—prehistoric man in Mexico. In archaeology—a comparative study of the buildings of the several races who inhabit the modern territory of Mexico. In philology—the decipherment of the ancient Mexican hieroglyphs; the classification of the languages and dialects of the ancient inhabitants of Mexico; the use of hieroglyphic writing since the conquest; the Maya language. After the meetings are over, excursions will be made to Teotihuacan, Mitla, and other places famous for their monuments. The congress is under the patronage of Señor Porfirio Díaz, president of the United States of Mexico.

FINE ART.

THE MOUND-BUILDERS OF NORTHERN AMERICA.

THE twelfth annual report of the American Bureau of Ethnology—which, though it relates to the year 1890-91, has only just been received in this country—is entirely devoted to a single paper: a report on mound explorations, by Prof. Cyrus Thomas.

This important subject naturally attracted attention on the first foundation of the Bureau of Ethnology in 1881, and was at once entrusted to a special staff, under the charge of Prof. Thomas. The present report, therefore, may be regarded as the result of a continuous and organised series of explorations, that have been conducted during ten years. The work, of course, is not absolutely exhaustive. That was forbidden by the immense area and the enormous number of mounds. But it is not too much to say that we here have sufficient materials for forming a final conclusion upon a question which has hitherto divided American archaeologists: were the prehistoric mound-builders the ancestors of the existing Indian tribes? On this, Prof. Thomas speaks with no uncertain sound; but

before quoting his conclusions, it may be as well to state briefly his general plan of operations.

The total number of mounds explored exceeds 2000, spread over all the region west of the Rocky Mountains—from the Dakotas in the north-west to Florida in the south-east—though the mounds cluster thickest in the valleys of the Mississippi and the Ohio. Every known type was excavated, from the low, diminutive, circular burial tumulus of the north, to the huge, truncated earthen pyramid of the south, the embankment, the stone cairn, the house-site, &c. Particular attention was paid to the mode of construction and methods of burial in the ordinary conical tumuli, because these furnish valuable evidence in regard to the customs of the builders, and aid in determining the different archaeological districts. Many ancient graves and cemeteries, and also several caches and cave-deposits, have been explored.

As a rule, each mound was measured before being excavated, and, if it varied from the ordinary conical type, a figure of it was made. As the exploration proceeded, the character and thickness of the strata, and the exact position of the skeletons and relics found in them, were carefully noted. The objects collected, numbering altogether about 40,000, have been elaborately catalogued and deposited in the museum of the Smithsonian Institution.

Perhaps the most important portion of the collection, from an archaeological point of view, is the pottery, of which 1500 specimens have been obtained, including most of the known varieties and several that are new in form and ornamentation. An unusually large number of polished and pecked celts has been secured, to which a special value attaches, in that they afford a means of comparing genuine mound specimens with surface finds. The collection of pipes is also valuable, as enabling the archaeologist to trace the evolution of the comparatively modern form from the "monitor" or supposed earliest mound type. Among the stone objects are parts of three well-made images, which must have been nearly one-half life-size. The specimens of textile fabrics and remnants of matting, though not numerous, include a large and well-preserved example of each class, found in a cave-deposit where the burial could not have taken place more than a hundred years ago: yet they are precisely of the pattern and stitch found in the mounds, and impressed on typical mound pottery. With the cloth and matting were also discovered the bone implements used in weaving the former.

It remains to state that the volume consists of 740 large and closely printed pages; that it is illustrated with 42 plates, and 344 engravings in the text; that it is accompanied by a map showing mound distribution, and is adequately indexed. The following is Prof. Thomas's own summary of the more important conclusions to which his work has led him:

"1. That the mound-builders of the area designated consisted of a number of tribes or peoples bearing about the same relations to one another and occupying about the same culture-status as did the Indian tribes inhabiting this country when first visited by Europeans.

"2. That the archaeological districts as determined by the investigations of the mounds and other ancient remains conform, in a general way, to the areas occupied by the different Indian tribes or groups of cognate tribes.

"3. That each tribe adopted several different methods of burial, these differences depending to some extent upon the relative position, social standing, and occupation of the individuals.

"4. The custom of removing the flesh before final burial prevailed very extensively among the mound-builders of the northern districts, and

was not uncommon among those of the southern districts.

"5. Very often some kind of religious ceremony was performed at the burial, in which fire played a conspicuous part. Notwithstanding the common belief to the contrary, there is no evidence whatever that human sacrifice in the true sense was practised. It is possible that cremation may have been practised to a limited extent.

"6. In some of the southern districts, especially those of the valley of the lower Mississippi, where the bottoms are much depressed, it was the custom to erect dwellings on low mounds apparently constructed for this purpose, and, when deaths occurred, to bury the remains in the floor of these dwellings, burn the houses, and heap mounds over them before they were entirely consumed, or while the embers were yet smouldering. The houses in these districts appear to have been constructed of upright posts set in the ground, lathed with cane or twigs, and plastered with clay, having the roofs thatched precisely as described by the early French explorers.

"7. The links directly connecting the Indians and mound-builders are so numerous and well established that archaeologists are justified in accepting the theory that they are one and the same people.

"8. The statements of the navigators and explorers as to the habits, customs, social condition, and art of the Indians when first visited by Europeans, are largely confirmed by discoveries in the mounds and other ancient works of our country. This is especially true as regards the discoveries made by this Bureau in Arkansas, Georgia, and other southern States. They bear out, even to details, the statements of the chroniclers of De Soto's expedition, and of the early French explorers of the valley of the lower Mississippi.

"9. The evidence obtained appears to be sufficient to justify the conclusion that particular works and the works of certain localities are attributable to particular tribes known to history, thereby enabling the archaeologist to determine in some cases, to a limited extent, the lines of migration. For example, the proof is apparently conclusive that the Cherokees were mound-builders, and that to them are to be attributed most of the mounds of eastern Tennessee and western North Carolina; it also renders it probable that they were the authors of most of the ancient works of the Kanawha Valley in West Virginia. There are also strong indications that the Tallegwi of tradition were Cherokees and the authors of some of the principal works of Ohio. The proof is equally conclusive that to the Shawnees are to be attributed the box-shaped stone graves, and the mounds and other works directly connected with them, in the region south of the Ohio, especially those works of Kentucky, Tennessee and northern Georgia, and possibly also some of the mounds and stone-graves in the vicinity of Cincinnati. The stone graves in the valley of the Delaware, and most of those in Ohio, are attributable to the Delawares. There are sufficient reasons for believing that the ancient works in northern Mississippi were built chiefly by the Chickasaws, and those in the region of Flint River, southern Georgia, by the Uchees, and that a large portion of those of the Gulf States were built by the Muskogee tribes.

"10. The testimony of the mounds is very decidedly against the theory that the mound-builders were Mayas or Mexicans, who were driven out of this region by the pressure of Indian hordes and migrated to the valley of Anahuac or plains of Yucatan. It is also as decidedly against Morgan's theory, that they were related to the Pueblo tribes of New Mexico. It likewise gives a decided negative to the suggestion that the builders of the Ohio works were pushed south into the Gulf States and incorporated into the Muskogee group.

"11. Although much the larger portion of the ancient monuments of our country belong to prehistoric times, and some of them, possibly, to the distant past, yet the evidence of contact with European civilisation is found in so many mounds where it cannot be attributed to intrusive burial, and in such widely separate localities, that it must be conceded that many of them were built subsequent to the discovery of the continent by Europeans."

PICTURES AT SOUTH KENSINGTON.

WE quote the following from the annual report of Mr. T. Armstrong, director for art at the South Kensington Museum:

"The pictures and drawings under my charge are in good condition, and every precaution has been taken, as heretofore, for their preservation. Among the more important additions made by purchase to our collection the following may be mentioned:

"The design in oil on canvas made by William Dyce, R.A., for a fresco to be painted at the east end of All Saints' Church, Margaret-street; a very fine early work in water-colour by Mr. Carl Haag; a good example of the late Thomas Collier's work; a large and highly finished drawing in water-colour by Sir John Tenniel; a landscape by Mr. G. P. Boyce; a moonlight view of the Ponte Vecchio, Florence, by Mr. Holman Hunt; a very interesting series of small cartoons for stained glass, six in number, representing scenes in the history of St. Oswald, by the late Ford Madox Brown.

"There have been, as usual, a considerable number of gifts and bequests, and I have again to name Mr. James Orrock as one of the benefactors to the Museum. He has this year presented an oil painting by Henry Dawson, of whose work we had no specimen. Mr. Orrock has also given two drawings of cattle by R. Hills, and a good example of his own work in water-colour.

"We have also received useful gifts from a committee formed for the purchase and distribution of cartoons by the late Ford Madox Brown.

"By the bequest of the late Mr. John Hill, of Streatham, the Museum collection has been enriched by three landscape pictures and a number of framed sketches in oil by Karl Heffner, a landscape by the late Vicat Cole, R.A., and a water-colour by Mr. H. S. Marks, R.A.

"The process of examining in turn all the pictures belonging to the Museum, which was recorded in the last annual report, has been continued; and all those which had need of lining, varnishing, cleaning, or repairing have had the necessary attention, and I think it may be said with truth that they are generally in a good state, clean, and not likely to deteriorate rapidly.

"During this process of examination of the oil paintings, those by old masters, which from time to time have come into the possession of the department, for the most part by bequest, were put aside to be inspected by Mr. Poynter. From among them he chose a certain number which he thought suitable for the National Gallery. Of these, the most notable are the large fresco by Perugino, and a head of St. Dominick ascribed to Gentile Bellini, which latter came to the Museum as part of the Soulages collection. It has been arranged with the Trustees of the National Gallery that we have in exchange for this loan a certain number of important water-colour drawings by De Wint, Cattermole, Louis Haghe, and Turner, and twelve slight sketches by Turner.

"The pictures which require attention in the Bethnal Green Museum are in their turn now being sent to South Kensington, in order that they may be cleaned or relined in our workroom under my direction.

"The famous Hope collection has at last been removed from our museum, where it has been for some years an object of attraction. Its removal will enable us to restore the small room it occupied to the historical collection of British water-colours which, from overcrowding, has not been exhibited in a manner suitable to its importance; but the extension to be obtained from the lapse of this room to its original purpose is far from satisfying the needs for increased space.

"The appearance of the Raphael Cartoons has been greatly improved by the removal from the spaces between their frames of copies of the pilasters in the Loggia and other paintings in the Vatican. I think the experiment made under Captain Abney's directions in the use of coloured glass for the skylight, in order to intercept those rays which act injuriously on pigments, may be considered quite successful, so far as regards the aspect of the cartoons under the mixed light."

NOTES ON ART AND ARCHAEOLOGY.

MESSRS. GEORGE BELL & SONS will publish in October a volume entitled *Masterpieces of the Great Artists A.D. 1400-1700*, by Mrs. Arthur Bell (N. D'Anvers). It will consist of forty-three reproductions of famous pictures, each made from direct photographs of the original, except in the case of Leonardo da Vinci's "Last Supper"; eight of the reproductions are photogravures. Mr. Gleeson White has designed a binding for the volume.

MR. F. RATHBONE is writing a History of the English Relief Art Work of the Eighteenth Century," made by Josiah Wedgwood at Etruria, in Staffordshire, 1760-95. The illustrations will be drawn from the best-known examples in public and private collections, reproducing in facsimile, by a new process of printing in colour, the desired effects of tint, relief, and shade of the originals. The book will be issued in eight parts by Mr. Bernard Quaritch.

MESSRS. W. & A. K. JOHNSTON, of Edinburgh, announce for publication in November a new and extended edition of the Rev. Dr. John Woodward's *Heraldry British and Foreign*, which has long been out of print. The two volumes will contain nearly one thousand pages of text. They will be illustrated with 58 plates printed in metals and colours, showing 533 shields of arms; 8 plates printed in black only, showing 87 figures; and about 120 cuts in the text. At the end will be a complete index of all the armorial bearings mentioned in the text. The edition is limited to 300 copies.

MR. GEORGE SALTING has lent for exhibition in the National Gallery a portrait of Costanza de' Medici, a rare and valuable work, by Domenico del Ghirlandajo. This picture is *in tempera* and in an untouched condition. Mr. Salting also lends a portrait, said to be of the Duchesse d'Angoulême, and attributed to François Clouet; and a portrait of a lady, represented as Mary Magdalene, of the French or Flemish school of the end of the fifteenth century. These pictures are hung on a screen in the central octagon hall. In this hall have also been placed the four allegorical pictures by Paolo Veronese, formerly in Room VII., together with other pictures of the schools of Venice, Verona, and Vicenza. Mr. Arthur H. Kay, of Glasgow, has presented to the gallery a small sea-piece by Hendrik Dubbels (Dutch school, seventeenth century), hung in Room No. XI.

A TELEGRAM from Bulawayo, in Matebeleland, reports that a great discovery of antique jewellery and gold has been made in the ancient ruins; and that 200 ounces have already been brought in.

AN appeal for £12,000 has been issued by the committee of the Peterborough Cathedral Restoration Fund for the following purposes: (1) To repair the damage done by the storm of March 24 last; (2) to secure the safety of the west front; (3) to execute the repairs still needed in the transepts and eastern chapel. The work of repairing the gable of the south transept is now progressing rapidly; and the committee hope that the work of restoring the west front of the cathedral, which is so unique in its character and beauty, and holds so prominent a position in the history of English architecture, will shortly be commenced.

At a recent meeting of the Académie des Inscriptions, M. Henri Weil reported the discovery of a fourth Greek hymn, which has been made in the course of the French excavations at Delphi. It is in honour of Dionysos, and dates from the latter part of the fourth century B.C., being thus earlier than the other hymns. Though it has no musical notation, it is full of historical interest. The beginning relates the story of the god; the remainder relates to con-

temporary events. Inscriptions recently found prove that the reconstruction of the temple at Delphi was going on during the whole of the fourth century. The hymn shows that the work received a strong impulse from the termination of the Sacred War against the Phocians, who had plundered the treasury. The poet anticipates the day when a new temple shall be inaugurated, resplendent with gold and safe from profanation; and he proclaims the happiness of the generation that shall accomplish the good work. As the mouthpiece of the priests of Delphi and of the Amphictyonic council, under the patronage of the Macedonian monarchy, he expounds the panhellenic idea and the policy of the new leaders of Greece. M. Weil intends to publish the complete text, with emendations and a commentary, in an early issue of the *Bulletin de Correspondance Hellénique*.

MUSIC.

PROMENADE CONCERTS.

THE Promenade Concerts at the Queen's Hall, under the direction of Mr. Robert Newman, have now been in progress for some time; the original term of one month has, indeed, been extended. On Wednesday evening there was a classical programme: not one of the old-fashioned sort, in which about an hour was devoted to the Masters and the rest of the evening to polkas and *pot-pourris*, but one remarkable for quantity and quality. It opened with Schubert's great Symphony in C, of which Mr. H. J. Wood, the conductor, gave an intelligent, if not very intense, reading: it is a pity that there are not more strings in his orchestra. The Symphony generally known as No. 9, was announced as "No. 7, New Edition." It is, in fact, thus marked in Messrs. Breitkopf & Härtel's critical edition now in course of publication. No. 7 in E, being merely a sketch, is naturally not counted: it will appear with other fragments in a supplementary volume. But why they have marked the "unfinished" Symphony in B minor, written many years before the one in C, as No. 8 is difficult to understand. On programmes, the latter ought not to have its No. 9 changed unless Sir George Grove can discover for us the "Gastein" Symphony. Grieg's "Berghot," a "Recitation with Orchestra," was the next piece on the programme. The incidental music, though not of great importance, is always appropriate. But the Funeral March, as the wife of the Norse chieftain accompanies the bodies of her husband and son, slain by Harold, is highly impressive: Grieg, inspired by Beethoven's "Eroica" March, here displays unworldly pathos and dignity. The performance was excellent. Miss Lena Ashwell recited the words intelligently, though her voice was not suited to the tragic scene. Mr. Frederick Dawson gave a vigorous reading of Weber's Concertstück; yet the additions to the text did not altogether atone for occasional weak points in technique and interpretation. Mr. W. Ludwig sang Wolfram's Air in the "Tournament of Song," and Mme. Marie Duma Mozart's "Gli Angui d'Inferno," a concession of the master to the "voluble throat" of his sister-in-law.

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